LIBRARY
STATE

The
CHRISTIAN CENTURY
A Journal of Religion

The Laymen and Liberty
An Editorial

An Obstacle Race to Rome
By Evelyn A. Cummins

Do We Want to be Neutral?
An Editorial

Kagawa Appraises Modern Japan
By Wilbur LaRoe, Jr.

We Pay Too Much
By Robert Henry Miller

FEBRUARY SURVEY OF BOOKS

15 Cents a Copy • February 5, 1936 • Four Dollars a Year

In This Issue

EVELYN A. CUMMINS
resides in Poughkeepsie, N. Y., and is a regular contributor to the Churchman, the Chronicle and other publications of the Episcopal church.

ROBERT HENRY MILLER
is professor of economics at North Manchester college, North Manchester, Ind.

FRANK C. BANCROFT
formerly a missionary of the Episcopal church in India, is now a social worker in Cincinnati, O.

WILBUR LAROE, JR.
is a journalist in Washington, D. C.

JAMES DANIEL MARTIN
is minister of the Presbyterian church, Lebanon, Ind.

HAROLD E. FEY
is executive secretary of the Fellowship of Reconciliation, New York city.

FRED EASTMAN
is professor of biography and drama, Chicago Theological seminary.

CHARLES F. NESBITT
is professor at Blackburn college, Carlinsville, Ill.

CLARENCE H. HAMILTON
professor of philosophy, Oberlin college, was formerly of the faculty of the University of Nanking, China.

ALBERT S. HURLEY
is minister of the Crawford Memorial Methodist church, New York city.

WILLIAM E. HAMMOND
is minister of the Community church, Walkerton, Minn.

CHARLES T. HOLMAN
is associate professor of pastoral theology in the divinity school of the University of Chicago.

F. J. FITCH
is minister of the First Baptist church, Ionia, Mich.

SAMUEL GUY INMAN
is executive secretary of the Committee on Cooperation in Latin America, with headquarters in New York city.

(Continued in 3d column)

The CHRISTIAN CENTURY

February 5, 1936

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — KIRBY PAGE
FRED EASTMAN — ROBERT A. ASHWORTH
THOMAS CURTIS CLARK

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1935 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Correspondence.....211
- Do We Want to Be Neutral?.....214
- The Laymen and Liberty.....216

Quintus Quiz: In Honor of Editors.....218

Contributed Articles
- An Obstacle Race to Rome, by Evelyn A. Cummins.....219
- We Pay Too Much, by Robert Henry Miller.....221
- Social Work—From Beneath, by Frank C. Bancroft.....223
- Kagawa Appraises Modern Japan, by Wilbur LaRoe, jr.....225

February Survey of Books
- New Pathways in Science, by Sir Arthur Eddington.226
- Realistic Pacifism, by Leyton Richards.....226
- The Movies on Trial, edited by William J. Perlman..227
- The Basic Beliefs of Jesus, by Paul B. Kern.....227
- I Discover the Orient, by Fletcher S. Brockman...228
- Men and Brethren, by James Gould Cozzens.....228
- Religion and the Church Tomorrow, edited by Fred W. Wyland.....229
- With Honor, by Charles H. Heimsath 229
- American Neutrality, 1914-1917, by Charles Seymour 229
- Fresh Furrow, by Burris Jenkins 230
- Epochs in the Life of the Apostle John, by A. T. Robertson 230
- Off to Mexico, by Leone and Alice Moats.....231
- Trailing Cortes Through Mexico, by Harry Franck.231
- Mexican Odyssey, by Stirling Dickinson and Heath Bowman 231
- Tempest Over Mexico, by Rosa King.....231
- Lupita, by Alberto Rembao.231
- Conflict Between the Civil Power and the Clergy, by Emilio Portes Gil.....231
- Blood-Drenched Altars, by Francis C. Kelley.....231
- Religion in the Republic of Mexico, by Gonzalez Baez Camargo and Kenneth G. Grubb 231
- The House of the People, by Katherine Cook.....231
- Samuel Pepys, The Years of Peril, by Arthur Bryant.232
- Poor Relief Administration in Pennsylvania.....232
- The Awakening of the American Theater, by Ben Blake 233
- The Evolution of Modern Psychology, by Richard Müller-Freienfels 233
- Cooperation and the World Mission, by John R. Mott.234
- Conspectus of Cooperative Missionary Enterprises, by C. H. Fahs and Helen E. Davis 234
- Early One Morning in the Spring, by Walter de la Mare 235
- Books in Brief.....235

The Question Box.....237

News of the Christian World.....238-247

The New Films.....247

Books Received.....247

Calendar of Coming Events

Feb. 2-8. Presbyterian lectures at Union seminary, Richmond, Va. Robert E. Speer, Charles R. Erdman and John W. Wells, speakers.
Feb. 3-5. Indiana state pastors conference, First Baptist church, Indianapolis, Ind.
Feb. 3-7. Ministers' week, Chicago Theological seminary. Including the Alden-Tuthill lectures, by Dr. Arthur E. Morgan of the TVA.
Feb. 4. Indiana Christian ministerial association, Central Christian church, Indianapolis, Ind.
Feb. 4-6. 99th convention of the Episcopal diocese of Chicago, St. Chrysostom's church, Chicago.
Feb. 5-7. Annual assembly of Christian workers of Illinois church council, Peoria. Dr. Kagawa, Roy E. Guild, John Timothy Stone and others speaking.
Feb. 5-7. Missionary assembly, First Presbyterian church, Winter Haven, Fla.
Feb. 5-7. Missionary assembly, First Methodist church, Lakeland, Fla.
Feb. 6, 7. Illinois council of religious education. Dr. Kagawa speaker, Peoria, Ill.
Feb. 8-13. Missionary assembly, First Methodist church, St. Petersburg, Fla.
Feb. 9. Ford hall forum, Boston; Sherwood Eddy speaker.
Feb. 9. Race Relations Sunday, auspices Federal council of churches.
Feb. 9-12. Missionary assembly, Peace Memorial, Clearwater, Fla.
Feb. 10. Church auditorium, Chicago Temple, mass meeting for adults, auspices adult division, Department of Christian Education at 7:30 p.m. Dr. Kagawa speaker.
Feb. 10. Union ministers meeting, Dr. Kagawa speaker. 2:30 p.m. 6:00 p.m. Layman's dinner, Chicago.
Feb. 12. Annual goodwill dinner, federated churches, Boston.

In This Issue

(Continued from 1st column)

EDWIN T. BUEHRER
is minister of the Congregational church, Haworth, N. J.

J. HUDSON BALLARD
is minister of the First Presbyterian church, Portland, Ore.

ROBERT E. ASCHER
is on the staff of the resettlement administration, Washington, D. C.

OSCAR M. BUCK
is professor of missions at Drew university, Madison, N. J.

LLEWELLYN JONES
is editor of Willett, Clark & Co., publishers, Chicago.

MARK RICH
is field secretary of the Rural Life foundation, Cornell university, Ithaca, N. Y.

The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME LIII CHICAGO, FEBRUARY 5, 1936 NUMBER 6

EDITORIAL

IMMENSE stimulation will be given the national cooperative movement by the launching of Mr. Edward A. Filene's million dollar corporation to aid cooperative stores. Although details of the plans for this venture are still lacking, it is known that the famous Boston merchant has put up a million dollars in cash to supply capital for what is to be called the Consumer Distribution corporation. This is not to be a holding company, but it plans to take over stores now in the hands of the banks and reorganize them on a cooperative basis, as well as to provide centralized buying and various technical services for cooperatives which are already in existence. In ten years Mr. Filene expects the stores thus aided to have built up resources sufficient to absorb the new corporation. Mr. Filene is giving himself wholeheartedly to the cooperative cause, in which he sees the solution of those problems of distribution which, he holds, lie beneath current economic maladjustments. However, before consumers' cooperatives can make a real dent on the problem of distribution they must be able to absorb and market much of the production of the American factory system. It is to hasten this process along that Mr. Filene has given his million. Nothing is more worthy of close attention in the United States today than the way in which, week by week, the cooperative movement is growing.

A Windfall for the Cooperatives

Bonus Bill Passed Over President's Veto

THE bonus bill is now a law. The President's veto message was all that could be desired. Crisply he referred to the reasons he had given for vetoing the previous bill, and promptly the house and the senate, skipping the reasons and abdicating reason, passed the bill over his veto by increased majorities. Doubtless anticipating that action, the President appealed to the veterans to keep their bonus bonds as an investment instead of cashing them immediately unless they urgently needed the money. The amount that will be added to the government's deficit for this year will be determined by the extent to which they heed this advice. If they are as attentive to it as congress was to his advice about the bill itself, the cashing of the bonds will not be noticeably checked; perhaps even stimulated. It is estimated that it will require six months or so to calculate the interest on the millions of claims. As to the method of raising the money to pay them—congress has not begun to think about that. And as to the political effect of the whole episode on the fall election, the democratic hope may well be that anti-bonus voters will vote democratic because a democratic President vetoed the bill, and that pro-bonus voters will vote democratic because a democratic congress passed it over his veto. With good luck the next veterans' drive, for pensions or what not, ought not to begin before the next congress.

Scottsboro—The Shadow Deepens

ONE more Scottsboro trial has been held, and the threads of that celebrated case are now more sadly tangled than ever. The actual trial this time was far less complicated and less bitterly contested than before. For the fourth time Heywood Patterson was the Negro selected as defendant. The technicality upon which the supreme court upset the death verdict entered against him in the third trial was met by having Negroes in the jury panel; none of them, however, reached the jury box. Judge W. W. Callahan, having announced his intention of "debunking" the proceedings, ruled on testimony in such a way as finally to make the case, to all intents and purposes, a simple choice between the word of Mrs. Victoria Price, the white woman who charged that she had been raped, and of Patterson, who denied it. Ruby Bates, who was originally associated with Mrs. Price in making the charges and later denied their truth, did not testify. Neither did other witnesses whose testimony, in former trials, has cast doubt on Mrs. Price's allegations. The outcome—a verdict of guilty but with punishment fixed at imprisonment for seventy-five years instead of execution—can therefore be regarded as a sort of rough compromise arrived at by a jury of southern white men who felt it necessary to demonstrate that the word of a white must always be taken in preference to the word

of a black, but who nevertheless felt in their own secret hearts that there was reason to regard the white woman's testimony with suspicion. Having sentenced Patterson to spend the rest of his life in prison, Judge Callahan postponed indefinitely the trials of the eight other young Negroes.

Will the Truth Ever Come to Light?

THERE the Scottsboro case might have come to rest, with the prospect that the other defendants would have eventually received sentences like that imposed upon Patterson. It would not have been justice—seventy-five years in prison for a crime one did not commit is hardly justice—but at least it would not have been legalized murder. Then, in the twinkling of an eye, the whole aspect of the case was changed, and today no one can so much as guess what the outcome will be. With their trials indefinitely postponed, three of the boys were taken from Decatur to Birmingham in an automobile driven by the Decatur sheriff, a deputy sheriff accompanying him as a guard. The three prisoners, manacled to one another, sat on the back seat of the car; the two sheriffs in front. Hopelessly contradictory stories of what happened have been given out. The only thing of which the outside world can be sure is that one of the boys, Ozie Powell, having in some way obtained a knife, used his free hand to slash the deputy sheriff's neck, and that the sheriff thereupon shot Powell through the brain. At the moment of writing, the deputy sheriff's wounds are reported to be healing; it is not yet known whether Powell will survive. The further inquiry has been pressed into this new tragedy, the less likely has it appeared that the truth about it will ever be certainly established. However, the Negro boys have unquestionably been once more fixed in the inflamed minds of Alabamans as young desperadoes, now guilty of the unforgivable crime (for Negroes) of assault on an officer of the law. The result is almost certain to be a new series of trials in which the mass pressure of local opinion will be exerted to keep the juries from voting anything less than death sentences. But there will be widespread suspicion in other parts of the nation that the Alabama law officers were not wholly guiltless in provoking Powell's mad assault.

In Place of The AAA

AS this issue goes to press the government is still seeking a substitute for the AAA which it can pass through congress. The definite provisions of the legislation to be introduced are not yet known, but it is understood that the measure contemplated will broaden the provisions of the existing soil conservation act. Some system of state agencies will be set up through which funds from the national treasury will be paid to farmers who withdraw exhausted soil from cultivation or give their soil new vigor by planting new crops on it. The proposal is thus claimed to be constitutional, because the money will be passed out by state rather than federal agents. It will gain much the same end that the AAA had in view when it restricted certain crops, and it will likewise increase the farmer's purchasing power. It will not require any amending of the federal constitution. As has been said in these pages, we have no quarrel with the hard-pressed Roosevelt administration if it adopts a policy of this kind as a political necessity in a campaign year. But there are two things about this general policy which make us distrust it if it is to be regarded as a long-term program. First, we do not believe that the problems of the American farmer can be worked out, except temporarily, in terms of growing alfalfa and soy beans in place of corn and wheat. Second, legislation like this is another extension of a tendency which is cumulatively adding to the artificiality of our government. It is appalling to see how many of the recent developments of government have sought the approval of the courts by asking the courts to say that they were what they obviously were not. The TVA is a striking example. This whole project is seeking supreme court approval as an improvement in the navigation of the Tennessee river! Asking court approval for such a substitute AAA program as the government now seeks with the claim that it is a soil conservation measure would be another resort to legal sleight-of-hand. The reactionary tendencies of our courts have given rise to far more of this sort of artful dodging than the average citizen suspects. In the long run the nation will regret all resorts to what is nothing less than government by subterfuge.

The Naval Conference Leads To a Naval Race

AS predicted, the naval conference at London has done far more harm than good to the world's international relations. Japan has now withdrawn, having found the other naval powers adamant against her demand for a common "upper limit" with Great Britain and the United States fixing the size of her fleet. She is thus free to build her fleet to any size she pleases; some interpretations of the political crisis which has required a new general election in Japan hold that it has been precipitated by fear among civilian elements that this naval building will begin at once and on a scale to bankrupt the taxpayers. More important, however, is the fact that Japan's military and naval rulers—her real rulers—turn away from the London conference with that same feeling of being "encircled" within an iron ring of ruthless enemies which has produced desperate resorts to force-politics on the part of other nations. At London, the remaining members of the conference have carried on sessions long enough to produce one important result. It is announced that Great Britain has adopted the American thesis in favor of the building of big ships. This, being interpreted, means that the two largest naval powers are now agreed that any naval building embarked on in response to a Japanese threat—or a threat from any other quarter—is to be in terms of giant battleships with a maximum cruising range and striking power.

For naval technicians that agreement can have only one meaning. Meanwhile, the American and British public has shown an appalling indifference to the importance of the book by the cable editor of the New York Times, Mr. Eugene Y. Young, "Powerful America," published last month. In this book Mr. Young claims that the late proprietor of the Times, Mr. Adolph S. Ochs, was the intermediary through whom the British admiralty arrived at a complete understanding with the American navy before the Washington conference of 1921.

Has the United States a Naval Agreement with England?

THE STATEMENTS made by Mr. Young are so circumstantial, and if true throw such a sensational light on the far eastern policies of this country and Great Britain, that some sort of official inquiry should be made. In essence, Mr. Young declares that his chief, the late Mr. Ochs, was asked by Lord Lee of Fareham, then first lord of the British admiralty, to inform the American government in 1921 that England was ready to abandon her naval superiority, grant equality to the American navy, and thus allow the American fleet to be concentrated in the Pacific to keep an eye on Japan, while the British fleet would look after the patrolling of the Atlantic. If this is so, it means that the United States and Great Britain were virtually secret allies while the Washington conference was working out its historic naval agreements—against which Japan has now revolted—and it gives ground to the presumption that there is now a working understanding between the two governments with regard to use of their fleets in case of a far eastern crisis. Lord Lee has vehemently denied Mr. Young's story, but Mr. Young insists that it is true, and his paper—the most responsible daily in this country—continues him in his post in charge of its foreign news, which is equivalent to saying that the other executives of the New York Times believe the story to be true. Mr. Young, it may be remarked, not only insists on the truth of the story, but glories in the idea of an understanding between the American and British navies as the only way of keeping the world in order. But that is a minor matter. The important fact, concerning which the people of the world deserve to have unimpeachable information at once, is whether the two nations have had a naval agreement—formal or informal—during the period of the Washington treaties, and whether they have it now.

Curbing the Demon Rum With a Chalk Line

THE Moderation league is having its troubles. Following the repeal of prohibition this league began with the laudable purpose of teaching temperance, a phase of education that, in good sooth, had been sadly neglected for some years. Among its supporters were Mr. Henry Ford and Mr. John D. Rockefeller, jr., both of whom have now withdrawn their moral and financial backing. These two gentlemen, conspicuously solvent as they are, do not have all the money in the country, and it is possible that the league may still be able to balance its budget. But the defection of these two men who are as notable for their temperance convictions as for their wealth throws a cold clear light on the league program and prospects. The question is whether the proper policy is to teach a discriminating and restrained use of alcohol or to inculcate the doctrine of abstinence. Teaching young men how to drink like gentlemen, and young women how to drink like ladies, is an enterprise that may have its social value under certain circumstances, but it does not suggest a curriculum that is likely to arouse much enthusiasm on the part of the kind of people who can be counted on as the pillars of a reform movement. Of course it is true that a great many people use alcohol without drinking themselves into a state of beastly intoxication. But the criteria of intoxication have always been doubtful and conflicting. Nobody wants to run a school for chauffeurs to teach them how near they can drive to the edge of the precipice without going over, though perhaps there will always be some who will enjoy driving that way—until they do go over. Alcohol is a pretty tricky chemical to play with. And the industry that makes and markets it is trickier still. A league that tries to teach people to be moderate in their drinking can't be very unfriendly to the industry which makes it possible for them to drink at all. And the industry is busy persuading them to drink as much as they can buy. That beast can't be restrained by a chalk line drawn on the floor.

Jews to Finance Refugees From Germany

A MEETING of the national council of Jewish federations and welfare funds, held in St. Louis last week, brought together a notable assembly of Jewish leaders. They were addressed by Sir Herbert Samuel, former British high commissioner for Palestine. Under the recommendation of Sir Herbert, it was determined to undertake the raising of a fund of $15,000,000 to finance the migration of at least one hundred thousand of the persecuted Jews from Germany. It is expected that two-thirds of this amount will be subscribed in the United States and the remainder in Great Britain. As many as possible of these expatriates will be located in Palestine, the rest in other countries in which there is no anti-semitic discrimination. The supporters of this plan wished to make it clear that it had no relation to the recent proposal of the German government to permit Jews to purchase their freedom by getting their sympathizers to finance the export of vast quantities of German manufactures. They stand by the boycott on German goods. German Jews who have property and who wish to emigrate must make the best arrangements they can with the government. Under present regulations they can get out with something like half of their property, though the transfer of their assets must be spread over several years. What this new movement proposes to do is to provide the funds necessary for the transportation of refugees and for

their establishment in their new homes. This is a worthy enterprise. Nevertheless, one cannot contemplate without apprehension the possible consequences of planting many thousand more Jews in Palestine, where the tension between those already there and the Arabs is a constant source of danger.

Roger Williams' Sentence Commuted to 300 Years

ROGER WILLIAMS can go back to Massachusetts now any time that he wants to. That is, he can if the legislature acts favorably upon a petition that was argued before it recently. Mr. Williams, it will be recalled, was banished from the commonwealth some time ago. His case had nothing to do with the teachers' oath at present required in Massachusetts, or with the possible ministers' oath which is the logical next step in the same direction; but if there had been a ministers' oath he would have refused to take it and would have gone forth, as in fact he did, to found a freer state. A good deal of grass has grown over the path of his exile since then, which may perhaps have to be trodden down by later exiles. And a good deal of grass has grown on his grave also, for it is just three hundred years ago this very winter that he took the road down which so many bold spirits have passed who dared to proclaim liberty in a land that boasted of liberty but enforced conformity. It is a pleasant gesture that Massachusetts makes to Rhode Island, in connection with the celebration of the latter's three hundredth birthday, to revoke the sentence of banishment against her founder. These puritans are a staunch folk, but they know how to repent as well as to punish. Geneva puritans burned Servetus, and then erected an "expiatory monument" and named a street after him. The least Massachusetts could do, now that the world is remembering Roger Williams and doing him honor, was to expunge his name from the criminal docket.

The Gentleman Obviously Doesn't Believe in Mr. Roosevelt

GOVERNOR ALFRED E. SMITH put on a good show in his speech to the Liberty League—and by radio to the whole country. It was a speech that almost everybody must have enjoyed—the governor himself because he was making it, the Liberty league because it was also their speech, the republicans because it lambasted the administration, and the democrats because it contained so many points easy to answer. It is, of course, not so easy to answer the point, heavily stressed, about the wide divergence between the platform to which Mr. Roosevelt as candidate affirmed his allegiance "one hundred per cent" and the policies that Mr. Roosevelt as President has sponsored. But aside from that, when all the platform personality and the crisp personalities have been filtered out of the speech, it did not appear that Mr. Smith had any very specific remedies to suggest for the economic malaise which, he declared, the new deal had done nothing to alleviate. Back to the constitution, back to the platform, back to Americanism, back to the Star-Spangled Banner—yes, but then what? We have had the constitution and the national anthem and various kinds of Americanism for a long while but we got into an economic jam in spite of them, and neither the democratic platform of 1932 nor Mr. Roosevelt's campaign speeches of that year contained any very definite prescription for the country's ills. If Mr. Smith's speech had been made by Mr. Hoover it would not have been substantially different, though it would have doubtless been less entertaining. To his eloquent peroration, identifying the new deal with socialism and offering the alternative of the constitution or Karl Marx, Washington or Moscow, Mr. Smith had already provided the perfect answer in his own words spoken in the campaign of 1928: "The cry of socialism has been patented by the powerful interests that desire to put a damper on progressive legislation. Failing to meet arguments fairly and squarely, special interest falls back on the old stock phrase of socialism. . . . To refer to the remedies for all these evils as state socialism is not constructive statesmanship, it is not leadership; and leadership is what this country is hungry for today."

Do We Want to be Neutral?

AS THE HOUR nears when the stop-gap neutrality legislation adopted last August is to expire, the peace forces of the country find themselves in growing confusion as to what permanent measures to support. The measure of this confusion was strikingly revealed last week when the annual conference of women's organizations on the cause and cure of war, meeting at Washington, adjourned without giving its support to any definite proposals for neutrality laws. Resounding resolutions were adopted calling for legislation to implement the determination of the United States "to avoid being drawn into war and not to contribute to the prolongation of war." But when an effort was made to translate this generality into support of some specific legislative proposal, the leaders of the women's peace forces had to give up. They could not agree among themselves on what to support. Hence they supported nothing.

What happened at this national conference of peace workers is being reproduced in miniature in many parts of the country. Local groups dedicated to the pursuit of peace, after hearing various proposals for neutrality legislation torn to pieces by critics from many camps, find themselves so confused that they are reduced to virtual impotence. As a result, the nearer congress approaches the roll-call on which it must make this major decision with regard to America's peace policy, the greater becomes the probability that it will be forced to act without any clear statement of the desires of the peace forces. Not even in the former congressional struggles over entrance into the league and world court were the peace forces so confused and, as a result, so impotent.

Indeed, as matters stand today there is reason to believe that were it not for the insistence of the admin-

istration no neutrality legislation whatever would be enacted before February 29, when the present legislation expires. The industrial and financial interests which would like to see the whole proposal for permanent neutrality abandoned—interests which are publicly silent at the moment, but which are constantly exerting pressure on senators and representatives—are laughing up their sleeves at this development. Knowing how anxious the White House and the state department have been from the beginning that neutrality legislation should be left largely at the mercy of *ad hoc* executive decisions, these self-seeking interests see a situation which is exactly to their liking.

Perhaps it is too sweeping to say that this situation is *exactly* to the liking of the financiers and the manufacturers who remember the dizzy "prosperity" that came with the war operations of twenty years ago. If these interests could have things entirely their own way they would unquestionably veto any neutrality legislation whatever. But since the general public, horrified at the mere suggestion that the United States might become involved in another European war, clearly expects some sort of neutrality bill to be enacted, these financial and industrial interests are well content to stand by while a bill is enacted which leaves the neutrality of finance and of key industrial products to the discretion of the President. That was where the determination of neutral policy rested in 1914—and those who then stood to profit from a war boom had no reason to complain at the outcome.

The final form in which the administration's neutrality bill will be reported out of the senate committee on foreign relations is not yet known. Precise discussion of the bill's contents must therefore be postponed. But two general characteristics of the contemplated law are announced as settled. It is to reaffirm American insistence on the doctrine of freedom of the seas, and it is to make wider than in the present temporary legislation the discretionary powers of the executive to control the international operations of our commerce and finance when a war situation exists. In fact, it now appears likely that the only mandatory embargoes under the proposed legislation will be on the sale of arms and ammunition—a small fraction of war trade, and one which is least likely to involve the nation in international complications. With regard to the sort of trade by which the United States became most deeply involved in the fate of the allies twenty years ago—the trade in money, in raw materials and in foodstuffs—the proposed legislation apparently leaves the determination of our policy as neutrals just where it was then.

As was pointed out in these columns last week, the introduction into the pending legislation of the claim to freedom of the seas, under the guise of maintaining a traditional patriotic doctrine, actually scuttles one of the main purposes which any neutrality legislation worthy of the name should seek. Neutrality legislation, it cannot be said too often, is a self-denying ordinance—or else it is a fraud. As a self-denying ordinance it will operate by cutting off, or seriously curtailing, trade between this country and belligerents. Financiers and industrialists who undertake such trade will do so at their own risk, thereby drastically reducing, if not eliminating, disputes with other governments of the sort which finally took us into war nineteen years ago. But now to say, as the proposed bill does, that after our traders and bankers have thus been warned that they are doing war business at their own risk, the United States government still reserves the right to come along and back them up in case they get into trouble, is to render this section of the bill so much empty talk. If American economic interests know that, at the final stage, they can still fall back on the power of the United States government to protect their profits, to what extent will they observe admonitions to self-denial?

The argument in favor of extensive executive latitude in framing and enforcing a policy of neutrality can be presented with much more plausibility than an argument in favor of maintaining the doctrine of freedom of the seas. It is not too much to say that, in case of a major crisis, an attempt to maintain the freedom of the seas doctrine will lead to war. That cannot be so unequivocally prophesied with regard to a policy of executive control over neutrality regulations. Such a policy, it can at least be plausibly argued, leaves the government leeway in which to deal with unpredictable situations. Since it is never possible to foresee the exact form in which a war crisis will confront the nation, it is unwise for congress to lay down exact regulations for dealing with such a crisis. Give the executive a free hand to act as the situation at the moment requires. Do not leave the government at the mercy of rigid, and perhaps inapplicable, rules. These will make it impossible to distinguish between belligerents, impossible to give any different treatment to good or bad, innocent or guilty, aggrieved or aggressor nations. Hence it will be impossible for the United States to use its power to insure the triumph of the good, the innocent, the aggrieved warring nation.

Such, in essence, is the argument. And it is mainly this argument which has produced such confusion among peace lovers. On its face, it has much to commend it. But at its heart lie two assumptions which, from the standpoint of this paper, render it entirely unconvincing. First, this "free hand for the executive" argument rests upon the assumption that, in time of crisis, the executive will prove wise enough, objective enough and strong enough to define and maintain a policy that will keep the nation neutral. Such historical experience as we have indicates that this assumption is folly. In 1914 the United States had at the head of its government a trained historian, deeply devoted to peace, and wielding a power approached by few Presidents. Yet the nation was rent by passionate denials of President Wilson's wisdom; his administration is now known to have been honeycombed with partisans of the allies to whom objectivity was impossible; finally the time came when—worn down by the constant pounding—the President gave his assent to a financial policy which, at the war's outbreak, he would not have dreamed of approving.

The second assumption seems to have escaped more

eyes, but it is even more important. It is the assumption implicit in the argument for a "free hand" that this is necessary in order that the United States may bring its power to bear to insure the victory of "innocent" nations. Here is the point at which the conscience of the peace worker becomes most exercised, and his mind most confused. Yet he apparently fails to discern the fundamental cause of his trouble, which is simply this—that the moment he commits the power of the United States to insuring the victory of *any* warring nation, that moment he abandons neutrality. The peace worker who becomes confused at this point is really confused, not over the *form* of neutrality legislation, but over *neutrality*.

Do we want the United States to be neutral? That is the basic, the vital question. If the answer to that can be settled, it will settle most of the subsidiary questions. The idea of a neutrality which is to make one belligerent a victor and one a loser is a contradiction in terms. If *that* is what peace workers are after, that is not neutrality at all. It is, rather, a search for another system of sanctions. And if the American peace forces are going to support a policy of enforcing sanctions, they had better propose that the United States do it openly and officially and corporately in the company of member states of the league, where at least the chances of success will be greater than they will be if this nation tries such a policy independently.

We have no illusions about the strength of a permanent neutrality bill. We know quite well that if a world crisis commensurate with that of twenty years ago comes to pass forces, both economic and spiritual, will be loosed among us which may sweep all neutrality legislation into the discard, or render it a dead-letter. Mr. Walter Millis, whose study of the way in which the United States was dragged into the last war should be made required reading for every citizen, is absolutely right when he says that neutrality legislation of any sort can work only if the people of the nation genuinely want to be neutral. That means accepting the cost. Mr. William Allen White put it in a nutshell when he said that it means, for the farmers of Kansas, being content to sell wheat for eighty cents when the warring nations are eager to pay three dollars. Unless the overwhelming majority of the people want to be neutral in that fashion, in a major crisis the United States will not be neutral. It will furnish the churches with a well-nigh impossible task to make Americans want to be neutral in that fashion.

But if this is the sort of neutrality which we seek—actual neutrality, as distinguished from a disguised partisanship—then there is no conclusive reason why the legislation to be enacted by congress should not so state, and why it should not contain provisions establishing a genuine, even-handed and complete neutrality in time of war over all those interests and activities which, experience has shown, are likely to involve us in fighting. So far as influencing other nations to keep the peace is concerned, a prior knowledge that the United States will not be available for help of any sort is far more likely to have weight than anything we can say or do after the fighting starts. But when it comes to resisting the rush of passions or the surge of self-interest loosed if a major war again curses mankind, a simple statute, whose provisions are beyond mistake and in which loopholes have been reduced to a minimum, stands a far better chance of survival than any law which can be twisted to mean anything or nothing according to the individual preference of the fallible mortals in the White House and the department of state.

Do we want to be *neutral?* Let the peace bodies answer that question. It will help mightily to clear them of the confusion and impotence in which they now stand before the country.

The Laymen and Liberty

WE ARE at last beginning to get somewhere in the clarification of the issues between those who think the church ought to have a program of social action and those who think that it ought to confine its attention to preaching a gospel of individual salvation. The Methodist laymen's committee deserves the credit for the light that has been thrown on this subject both by the statements of its representatives and, still more, by the replies that those statements have elicited.

Part of the confusion which beclouds these issues arises from the fact that the two points of view really have a good deal in common. Even the hottest social gospelers are not unconcerned about the salvation of individual souls. On the other hand, the laymen's committee which has been formed in Chicago, "organized for renewed emphasis upon the spiritual life and work of the church," allows Mr. C. O. Loucks, a representative of its executive committee, in addressing the council of leaders of summer institutes of Methodist youth, to say that there is practically no disagreement among members of the church in their desire for "a warless world, a world without racial prejudice, and a world which has a more equitable distribution of resources and wealth."

To understand wherein the views of two groups differ it is necessary also to understand wherein they agree, and such understanding is always impeded by mutual misrepresentations, whether conscious or unconscious, and by sharpening the contrast in statement beyond the contrast in fact. It ought to be accepted as prolegomena to any future or present discussion of the issues that the Methodist conferences which have been passing resolutions condemning "the profit motive of the traditional economic order" and calling for "a co-operative society to supplant the present competitive system," have not abandoned the preaching of the gospel of grace and the inculcation of the Christian virtues so far as possible under the present system; and also that the socially and economically conservative "laymen" are not without hope that improving the spiritual life and the ethical sensitiveness of individual Christians will gradually ameliorate the functioning of the social order so that, without essentially changing

its structure, all reasonable demands will ultimately be met.

But however much these two views have in common, their differences are deep and radical, and there is a clear contrast between the two types of procedure that they recommend to the church. Let us appraise those differences without exaggeration and without extenuation.

The Methodist general conference has declared that "the present order is unchristian, unethical and anti-social, because it is based largely on the profit motive, which is a direct appeal to selfishness." It has said that the church "must stir the consciences of mankind to create a social way of life in which all men shall have an opportunity to develop their capacities to the fullest possible extent," and that, in doing so, it "must clearly teach the fullest possible cooperative control and ownership of industry and of the natural resources upon which industry depends." Mr. Loucks, speaking for the "laymen," says that this might be all right if human nature did not have to be taken into account. "The abolishing of capitalism and the abolition of the profit system might be desirable if we had a world of perfect human beings where self-interest would be merged in the good of all." The thing to do first, he thinks, is "to change human nature," and this can be done only by applying the grace of God and the teachings of Christ to individual hearts and minds. "The church should proceed by endeavoring to plant the truths of the sermon on the mount into the hearts of men so that they will improve and Christianize the existing order."

The "laymen" consider that the capitalistic control of industry is the only practical system in view of the present imperfections of human nature. Socially liberal Methodists and others declare that these imperfections of human nature not only perpetuate that system and are perpetuated by it, but render the system intolerable so long as it exists in a world of selfish men. If all men were thoroughly Christian, and therefore thoroughly unselfish, perhaps it would not make much difference what system we had.

But to sanctify acquisitiveness as a Christian virtue is to render the teaching of unselfishness futile, no matter how many sermons are preached on texts from the sermon on the mount. Competitive profit-seeking is not only an unchristian and anti-social motive alien to the spirit and teaching of Jesus, but it is also a system whose inevitable fruit is oppression for the weak in a world in which that spirit and teaching do not dominate both the weak and the strong. Our "imperfect human nature" cannot stand the moral strain that the capitalistic system puts upon it. You cannot turn a dozen tigers loose in a field of lambs (or even of equally predatory but less powerful cats) and expect a gradual approximation to peace and security for all by the natural processes of competition, mollified more or less by the exercise of moral suasion upon the tigers.

The social liberals—still represented by the Methodist conferences—believe that economic security is among the primary rights to which all men are entitled, and that their moral and spiritual welfare is so directly dependent upon its possession that the struggle for it has ethical and religious significance and it is therefore part of the church's business. The "laymen," on the other hand, set as their primary objective the maintenance of "the priceless value of private initiative and the right to own private property"—quoting now from an open letter signed by the chairman and secretary of the California wing of their organization and directed against the resolutions of the Southern California conference. They do not imply that the right of private initiative is the only good for mankind, but they clearly imply that it is the highest good—so much higher than any other good that it must be preserved at all costs.

Now, since the general rights of private initiative and private ownership of property are not in question, no respectable group having ever attacked them, the phrase must be construed with reference solely to the kinds of initiative and property that it has been proposed to socialize. What the social liberals have said, in substance, is that it is more important for all men to be free from the domination of industrial overlords than for these overlords to be free to exercise their initiative in dominating them. They are as devoted to liberty as anyone. More so, in fact; that is why they are liberals. But they insist that the legal liberty to build a railroad, or a telephone system, or to start a bank or a brokerage business, or to erect an office building and collect rents from the tenants, is no actual asset to the man who lacks the resources requisite for any of these things, while the liberty of others to do these and similar things without restriction may curtail even his liberty to live. And, further, they say that even the workingman's legal liberty to exercise his initiative by bargaining for the sale of his services may be no liberty at all if nobody wants his services, or if the one possible employer does not need his service as badly as the workingman needs the job.

The issue between the Methodist "laymen" and those whom they criticize is therefore not the issue between liberty and regimentation. It is between two conceptions of liberty. Does liberty consist in the legal right to carry on any sort of business one pleases, and to carry it on in any way one pleases, subject perhaps to minor ameliorative checks but otherwise regardless of the social consequences? This is, in the main, liberty for capital, for only the possession of capital enables one to take advantage of it. Or does liberty consist in such a social order as will grant to everyone some assurance of a living income, some freedom of choice and some unharassed leisure for the pursuit of the things of the mind? That is liberty for men.

Neither is individualism the issue, but rather the question whether the dignity of human individuals shall be accorded to many or to few. There is a factor of individualism implicit in even the most radical proposals of those who seek to Christianize, or even to socialize, the economic order. The changes they propose must be brought about by the action of individuals. They are criticized by the reactionary "laymen"—whose attitude is substantially identical with that of the Liberty leaguers—on the ground that they expect to "secure a satisfactory social order by merely adopting new po-

litical and economic systems," instead of instilling Christian ethical principles into individuals so that a Christian society will be the natural result of their association. But after all, it is only through the concerted action of individuals that anyone expects or desires to secure the adoption of "new political and economic systems" or the improvement of old ones.

We proceed by democratic methods, when we proceed at all; by discussion, by propaganda (in the legitimate sense), by winning for one opinion a numerical preponderance of supporters over another, and, for the registering of the results of this whole intricate but clarifying process, by ballots. Ballots are cast by individuals. Opinions must be held by individuals; otherwise there can be no mass opinion. Even the most elementary facts of social psychology and of sociology demonstrate that the individual does not exist or function as an isolated, independent atom. But, taking the individual for what he is worth, whatever degree of separateness and independence he has for any purpose he has in this whole process of forming public opinion and promoting social action.

If too much attention seems to have been directed to the discussion of this issue as it has appeared in a single denomination, it is only because the strong utterances of Methodist conferences and the sharp protests of a small but influential group of Methodist laymen have brought the matter to a clearer focus there than elsewhere and have furnished convenient texts upon which to hang the discourse. But it is not a denominational controversy. The discussion is not about Methodism but about Christianity. This is no private quarrel; it is one that the whole Christian church will find itself involved in sooner or later.

In Honor of Editors

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a pity that editors cannot praise editors. They can praise prophets, poets, publicists, preachers, but they cannot praise or do honor to editors. They must not blow one another's trumpet. It is a pity, because they deserve to be had in honor.

Too often are they made the theme of idle jest. Who does not remember the man in J. M. Barrie's book who dreamed that he was in a newspaper office and remarked to a colleague as he descended the stairs: "I have killed the editor," to be met by the calm reply, "Then you ought to be ashamed of yourself." Afterwards, in the dream, he was tried for his deed and left the court without a stain on his character.

Such trifling with a noble order I wholeheartedly condemn. For what is the editor? He it is who stands on the threshold and admits this and rejects that. He is the selector by whose judgment we are all unconsciously guided. He is also the conductor of the orchestra and the conductor can make of a score either a dirge or a joyful sound. What power is committed to his hands as he sifts and arranges and shortens! What courage he needs! No good editor, except for a brief time, sits on the fence; but it takes no little courage to come down! What sublime indifference must be his to "Indignant Reader" and "Departing Subscriber"! What wisdom, foresight, ingenuity, balance must be shown by this man!

We like to see him in the long line of his predecessors. We recall how many of the great men of the past were editors. We think of Addison and Erasmus and St. Jerome, and behind all such men were the unknown editors who gave us the sacred books as they stand. Anyone who has edited a hymnbook can tell what a task awaited that Hebrew scholar who went over the Book of Psalms before it was ready for the Second Temple. And any such editor will agree that his Hebrew predecessor was a master of his craft.

There is no reason to doubt the inspiration of prophet and psalmist and apostle. Why not add the editor to this roll? Was there not a divine Spirit showing men how to choose from the common tradition the things which could best justify the ways of the Lord to men? We owe much to the men who edited the memorabilia of Jesus Christ. It is as necessary to believe that those whom we call Matthew or Mark or Luke were guided as to believe that Paul "received of the Lord" that which he also gave to us. The editor also is to be found in the ranks of the men of God.

Yours defying the blue pencil,

QUINTUS QUIZ.

VERSE

'Faith By Works'

HIS spirit mounted like a flame
And soared, but not on high;
He longed for vision, but no sky
Opened before his straining eyes, no name
August, ineffable was heard,
Nor ever did angelic hosts proclaim
To his dull, longing ears one mystic word:
No oracle ever out of silence came.

Yet many a lonely man and child,
And woman by life's burdens overborne,
And many a mind by evil passions torn,
And many a weary wanderer on the wild
Of homeless earth, when he was dead—
Dead from fatigue and pitiless self-scorn—
Rose up and to each other said:
Immanuel! A Son of God was born!

FREDERICK C. GRANT.

Survival

GREAT works will be performed when we are done.
Wherein will live the labors of our day;
There will be battles that have failed us, won;
And seed will grow we grieved as blown away.
The truth we loved will fail not with our breath;
Beyond our sleep the deed will hold our dream;
In every age, past ages conquer death;
Our yesterdays flow in tomorrow's stream.

ROBERT WHITAKER.

An Obstacle Race to Rome

By Evelyn A. Cummins

THE SENSATIONAL news which was recently published in the secular press about a group of Episcopalians pleading for reunion with the Roman Catholic church has caused many people to wonder what is happening within the Protestant Episcopal church. That there is a definite pro-Roman movement can be proved. This modern pro-Roman movement has had no equal since the time of Newman and heretofore has been carried on with as little publicity as possible.

The first public news of pro-Roman propaganda within this church came from a story given to the press by someone who received a letter, with a circular, from a group of Episcopalians calling themselves the "Church Unity Octave Council," urging members of their church to observe an octave of prayer for reunion of their church with the Roman Catholic church, beginning on January 18, "The Feast of the Chair of St. Peter at Rome." The Protestant Episcopal church, of course, has no such day named upon its calendar. This feast, said the communication, which was sent to supposedly sympathetic bishops and clergy throughout the country, symbolized the "One Visible Kingdom of Christ, the Central See of Christendom at Rome."

Time to Rally Round Rome

Furthermore, said the pamphlet, it was time for all Christians to "rally around Rome," which had been "the heart and center of Christendom ever since the days of the Holy Apostles," and quoted the text, "Thou art Peter, and upon this rock I will build my church." The letter to the bishops was addressed in the correct Roman Catholic style: "Most Reverend Father." According to official action a bishop in the Protestant Episcopal church is correctly termed "Right Reverend." The document also claimed that the Anglican church had never wished to separate itself from Rome, which of course is to most Protestants and Roman Catholics a statement not to be proved by history; and it contained other historical inaccuracies.

The pamphlet concluded by denouncing Protestantism, in a now famous phrase, as "being bankrupt, ethically, culturally, morally and religiously." The publicity and phrasing of the pamphlet resulted in a partial downfall of the grandiose plans of the Octave council, which was originally composed of twenty-nine clergy and laity from all parts of the country, and contained some famous names. This number, since the listing of the names in the press, has been reduced by nine resignations.

An Appeal Repudiated

Episcopalians and other Protestants quickly replied to this plea for the celebration of a Unity octave, to the slur against Protestantism, and to the so-called "disloyal motives" behind the octave. Even the Living Church, an Episcopal weekly which might possibly, because of its Anglo-catholic leanings, have given a cautious approval, or at least a mild criticism, came out definitely against the council and minced no words in doing so. It found nothing disloyal in praying for church unity "but we cannot see how the identifying of that divine will with the Roman claims can be regarded as loyalty either to Anglican principles or, what is far more important, to the undivided catholic church." The weekly "definitely repudiated" the council's action as representing "only a very small group," and "not typical of either the Episcopal church or the Anglo-catholic movement, both of which definitely reject the Roman claims to be the only true church." And to date many of the bishops in the Protestant Episcopal church have repudiated the octave in answer to a questionnaire from one of the "Protestant party" in the church.

So great was the criticism from many Episcopalians about this movement for reunion with the Roman Catholic church that, unfortunately, almost every Anglo-catholic group and society will now be under some suspicion of pro-Roman tendencies by those who cannot agree with them that the Protestant Episcopal church and its doctrines may be capable of a "Catholic" interpretation. This means to many Anglo-Catholics an interpretation not necessarily Roman Catholic, but rather that the Anglican communion is a "branch" stemming from the catholic church at the time of the reformation, with no fundamental doctrinal changes. Such Anglo-catholics use "the Mass" instead of the regular communion service, stations of the cross, holy water, Sacred Heart statues, almost all forms of ancient and modern Roman ritual and doctrine. Yet they do not consider Rome the infallible center of unity. The Protestants, however, cannot forget the words of Canon Bernard Iddings Bell, when he said in an address in Philadelphia a few years ago that "the ultimate goal of the Anglo-catholic party is reunion with Rome."

History of the Movement

The Church Unity octave was originally established in America in 1908 by Father Paul James Francis of the Roman Catholic Society of the Atonement, then an Episcopalian. He became a convert to Catholicism a year later. Since 1909, Father Paul has worked ceaselessly in the Catholic church for the advancement of the reunion with Rome of all Protestants, and particularly Protestant Episcopalians. The Church Unity octave has for some years been officially celebrated by the Roman Catholic church throughout the United States. The past year, however, saw its reestablishment on Roman lines in the Protestant Episcopal church, its few former adherents having gone into the Catholic church, along with Father Paul.

The period of the Protestant Episcopal group's octave of prayer is the same as that observed by the Roman Catholic church. The prayers, "intentions," the motto—"Ut Omnes Unum Sint"—and the name, "Church Unity Octave," are also alike.

Father Paul James Francis' monthly magazine, the Lamp, is peppered with paragraphs and items about conversions. Nothing pleases him more than to be able to print such an item as a sermon by the Reverend Brother Joseph of the "Anglican Community of Servants of Christ the King" in which the preacher pleads for reunion with Rome, and concludes with these words: "Pray as you have never prayed before that we may all soon be gathered into the safety of Peter's fold. It is our only hope, and it is worth any sacrifice."

Papal Propaganda

This sort of thing, says Father Paul in his editorial note preceding the brother's sermon, is "a specimen of the papal propaganda which is being carried on within the Anglican church by her own clergy with increasing force and frequency. Such preachers are no longer singular and solitary as a lone sparrow upon the house top but their numbers are swelling into a veritable chorus that reverberates from a hundred pulpits." Here it may be mentioned that to pro-Roman Protestant Episcopalians the official title of their church is anathema, and they call themselves Anglo-Catholics, American Catholics, and their church "The American Church" or "The Anglican Church" or almost anything which will get around the "horrid word Protestant."

In the Lamp for December 1935 we find Father Paul Francis referring to a letter received by him in October from Theodore C. Vermilye, a New York layman, who is assistant secretary of the Confraternity of Unity, of which more later, and secretary of the Church Unity Octave council in the Protestant Episcopal church, in which communication Mr. Vermilye reports: "You will be glad to know that a committee of twenty-nine members, twenty-one of them priests, one the mother superior of a religious house, and seven laymen, has been formed to promote the Anglican observance in America of the Church Unity octave in January, 1936. Most of the priest members are well-known men and are scattered from the Atlantic to the Pacific coast. I have been designated secretary of this committee. We are in close touch with the English committee and hope to secure a widespread observance in this country."

The Confraternity of Unity

Another society of the same order as the Church Unity Octave council in the Protestant Episcopal church, but one which has been very anxious to avoid publicity, is the Confraternity of Unity, which is seven or eight years older than the former. Both have the same headquarters in New York, and Mr. Vermilye is secretary of one and assistant secretary of the other. The Confraternity of Unity is very secretive about its officers and its members, and very touchy over any publicity. The Octave council's late publicity has been a boomerang to it. Not a few Episcopalians are having a quiet laugh over the fact that the American Church Monthly, a journal in the Protestant Episcopal communion, controlled by the so-called "Cowley Fathers" (a monastic order, one of whose members headed the names of the Octave council), had listed an editorial on the front page of its January 1936 issue, entitled "The Church Unity Octave," and then evidently was able to pull out the editorial just in time to prevent its publication, but could not get its title off the front page before that went to press, so that the title was present and the editorial absent.

The confraternity, which has English and American headquarters, publishes bulletins, pamphlets, and a constitution, all of which are very secretively circulated. The preamble of the constitution reads: "The Confraternity of Unity is composed of members of the Anglican communion who believe that the see of Rome is the center of unity for all churches. This confraternity, therefore, seeks through corporate action within the Anglican communion a basis of reunion with the holy see which will not be prejudicial to the facts of her sacramental life and adopts this constitution."

The Immaculate Conception

Article III contains the organization's *Credenda*. Extracts from it include: "This confraternity receives the following profession of faith as a summary of its credenda: I believe . . . the divine maternity of the most holy Mary, . . . and also her immaculate conception. I believe in the true, real, and substantial presence of the body and blood, together with the soul and divinity, of our Lord Jesus Christ, in the most holy sacrament of the eucharist. I believe in the seven sacraments instituted by Jesus Christ for the salvation of mankind. . . . I believe in purgatory . . . I believe in the primacy, not only of honor but of jurisdiction, of the Roman pontiff, successor of St. Peter, prince of the apostles, vicar of Jesus Christ. I believe in the veneration of the saints and of their images. . . . And I believe in everything else that has been defined and declared by the sacred canons and by the general councils, and particularly by the holy council of Trent, and delivered, defined, and declared by the general councils of the Vatican, especially concerning the primacy of the Roman pontiff, and his infallible teaching authority."

Article IV deals with the subject of discipline: "Priests on becoming members of this confraternity, shall undertake, so far as practicable, to follow the discipline required of priests of the Latin rite." Article V concerns membership: "All members shall undertake to pray daily for reunion with the holy see, and to offer a daily prayer for the Holy Father. Priests in addition shall say each week a mass for reunion."

Protestants, Episcopalian or otherwise, and most Roman Catholics, believe that these doctrines and practices have been definitely discarded by the Anglican communion. The immaculate conception, of course, is a Roman doctrine of 1854. It is one of the most amazing things in the modern ecclesiastical world to read statements such as these from Church of England and Protestant Episcopal clergy—honor-bound by their ordination vows; and to consider their acceptance by some of the laity.

Anglo-Catholicism, pro-Roman or otherwise, is confined as yet to a minority in the Protestant Episcopal

church, and leaders in "Catholic" doctrines and practices are the clergy. The greater part of the members of the Protestant Episcopal church are Protestants in belief and in temperament. Being Protestant they lack and dislike dictatorial powers of leadership, which all Anglo-catholics love to impart and receive, and so are not as closely organized for political and propaganda purposes as their "Catholic-minded" brethren in this church. The publicity given the Unity octave movement, however, has banded the Protestant and liberal thinkers in the church together more closely than has been the case for many years. It is safe to say that nothing since the time of Newman and the Oxford movement, from which Anglo-catholicism has evolved, has so embittered Episcopalians or has created more of a stir within and without this church.

Many people might think it more honorable for Roman-minded Anglo-catholics to accomplish reunion of other churches with the Roman Catholic church if they themselves were members of that body, rather than to attempt it while remaining in a church whose doctrines they apparently no longer believe. But—says a bulletin called "A Brief Explanation of its Aims and Methods" issued by the Confraternity of Unity—secessions to Rome are to be "discouraged," "for were secessions, either to Rome or to the East, to become numerous, the Anglo-catholic movement would come to an end, and this whole communion be lost to Protestantism." It with "even greater emphasis" discourages any schism, with a resultant "return of a part only to reunion with Rome."

By the time conditions for such a reunion come, if ever, will the Protestants in the Episcopal church have swelled the numbers of the Presbyterians, Congregationalists, Methodists and Baptists, so that only Anglo-catholics will be left to secede? In the meantime will the Anglo-catholics try to change the name of the church? Most of its churches and endowments, including Trinity, New York, whose charter requires a Protestant minister, and which is rapidly growing more Anglo-catholic, are held in the name of the Protestant Episcopal church.

We Pay Too Much

By Robert Henry Miller

THE hard-pressed consumer, in revolt against the prices he must pay, often wonders, sometimes asks, and is never told, what the actual cost of production is. He thinks the price is too high, but in the absence of facts is quite unable to do anything about it. The difficulty of answering the consumer's question is apparent in view of the fact that out of 25,000 manufacturers in the United States only 1,200—about five per cent—have accounting devices that show how much it actually costs to make a given product.

During the first eight months of 1934 the statistical department of Dun and Bradstreet made a study of operating averages for 1933 of the primary divisions of industry. Fifty-eight manufacturing, 34 wholesaling and 113 retailing divisions were analyzed. The results of this study are reported in two large, closely printed notebooks. I have selected ten classifications which are analyzed in the three surveys. They are automobile accessories, drugs, electrical apparatus, furniture, hardware, jewelry, lumber, meat, plumbing supplies and refrigerators. What part of what I pay goes to defray actual costs of manufacture in each of these industries?

Elements Included in Costs

Each survey indicates the "cost of goods sold." The Manufacturing Survey obtains this figure "by adding starting inventory, merchandise purchases, labor and manufacturing expenses, and subtracting closing inventory from this sum." The Retail Survey defines "cost of goods sold" in substantially the same way, while the Wholesale Survey, which does not define the method employed, no doubt involves a similar calculation. The relative costs of production and distribution are as follows:

Division of	*Cost of production*	*Cost of distribution*
Auto Accessories	28.56%	71.44%
Drugs	18.01	81.99
Electrical Apparatus	21.03	78.97
Furniture	29.15	70.85
Hardware	34.14	65.86
Jewelry	18.14	81.86
Lumber	37.24	62.76
Meat	46.82	53.18
Plumbing and Heating	27.99	72.01
Refrigerators	26.84	73.16

In every case the cost of distribution is larger than the cost of production; the consumer pays more than twice the actual cost of the article he buys. In *only* three divisions—hardware, lumber and meat—is the distribution cost less than two-thirds of the price paid by the consumer. These facts have been gathered from the voluntary reports of the manufacturers and distributors themselves.

It may put flesh on these statistical dry bones to cite a real transaction. For a year and a half Mrs. Miller and I will be paying $8.49 a month for an electric refrigerator that was set in our house last August. The refrigerator itself, I must not fail to make clear, is already paid for. Our seventeen monthly payments go to pay the cost of convincing us that we needed it, and its transportation from a town in Michigan to our Indiana kitchen. Here are the figures: Contract price to us, $199.00; actual cost of refrigerator, $53.41; payments already made, $54.67; transportation across one state line, $144.33!

The distribution costs in three divisions of industry in this list are even more absurd than that of refrigerators.

Where the Savings Go

Production costs have been reduced, but an inefficient system of distribution consumes the margin of saving. Very little goes to the consumer, just enough to keep him from reverting to the old methods of home production, just enough to prevent violent revolution, not enough to establish the freedom and comfort which are now within his reach. The benefits that should have gone to the consumer have been diverted into the pockets of the priests of an antiquated economic cult.

"Even if the product, f.o.b. factory, can be almost given away, by the time it has been loaded with jobbers, wholesalers, speculators, commission men, salesmen, canvassers, mail order campaigns, calendars, illustrated brochures, sales engineers, fancy containers, traveling allowances, cross hauling, captive balloons, retainers to college professors, telegrams, conferences, trips to Washington, cigars, presents to purchasing agents, accountants, long distance telephone calls, radio programs, liquor, lawyers—by this time the razor blade, the washing machine, the steel tennis racket, or whatever the article may be, is reasonably secure in its scarcity status. The price to the consumer is three to three hundred times the factory cost."

A suppositious parallel may be found in the bus line that carries passengers between my home town and the city of Fort Wayne, forty miles away. With a modern high-speed car the trip is done in an hour. Horse and carriage would require eight hours. Suppose Mr. Snell, the owner of the line, were paid by the hour, and not, as at present, by the passenger-mile. He would be a fool if he didn't use horse and carriage. Why should he buy an expensive bus, and cheat himself out of seven hours work each day? But, of course, the public would not stand for it; they demand the speedier service.

Horse and Buggy Distribution

But the public does stand for horse and buggy methods of distribution. A few fatten on the inefficient process while millions starve in sight of plenty. Mr. Snell would ride alone if he used horse and buggy. Our antediluvian distribution system would be as far behind the times if the public were as wise in relation to it as in the matter of Snell's bus line.

We are told that competitive distribution is the one sure incentive toward the improvement of our products. A little thought will reveal the unsoundness of this position. Who are the men that constantly experiment, test, improve, invent, giving us every year facilities of a finer quality? Are they the owners of the manufacturing and distributing concerns, to whose incomes the sky is the limit? Rarely. The authors of our conveniences are research men, paid fixed salaries, whose enthusiasm for their work is not at all related to the modern jungle methods of distribution. A non-competitive system which would reduce costs, effect a wider use of commodities, and insure a dependable market, would stimulate rather than retard research.

This problem must be faced without ill will. The men who get their living as distributors in the present set-up are not to be blamed. There is now no other way by which goods and services may be had. The distributors are as essential to our welfare as the manufacturers. Moreover, their incomes are generally not excessive. In many cases they are not sufficient to maintain them in business. Of the retail concerns investigated by Dun and Bradstreet, 24,954 made a profit; 11,029 operated at a loss. Of wholesale concerns the numbers are 894 and 558, and of manufacturing concerns, 860 and 728, respectively. These men are themselves consumers and along with all the rest of us they know the pinch of inadequate income in the face of what they would like to do for their wives and children. They would welcome as heartily as any of us a method of distribution that will do the job more effectively than they have been able to do it.

When 42 per cent of all distributing concerns are in the red, with selling prices from two to four times the cost of production, it should be evident to all that the present system of distribution is breaking down. In spite of the fact that we are pouring into distribution over two-thirds of our total expenditure it is in a state of semi-prostration because of undernourishment. Production capacity and consumer demand, themselves about equal, overload the channels of distribution. The connecting channels are too small.

Our Distributive System Has Failed!

If Harvey Firestone tied his Liberia rubber plantations to his Ohio factory with one unseaworthy sloop he would have an exact replica of the creaking contraption by which we are trying to get commodities from producers to consumers. We have the goods; we need the goods; but we must get along with half the goods we need; and for this tragically inefficient distribution service we must pay twice as much as it costs to produce the goods!

The character of our difficulty suggests the remedy —cooperation of producers, distributors and consumers. This plan offers the following important advantages:

1. It shortens the arc between producer and consumer, which is the major cause of the present high cost of living.

2. It opens the way to a more just economic order without the debilitating effects that are inevitable in other plans.

3. It turns excess profits back to the consumer, which enlarges and strengthens the market.

4. It removes the major cause of war—investment and markets for excess capital. This capital builds up the home market.

5. It makes high-pressure advertising and meaningless duplication of goods unnecessary; excess profits do not seek capital investment.

6. Cooperation grows from local units that prove their soundness by their successful service to the people. It does not need to be initiated by political action nor does it seize power by violence. It grows up from the ground.

Social Work—From Beneath

By Frank C. Bancroft

HAVING recently completed a year's work as a family visitor under the FERA, I feel constrained to attempt that riskiest of enterprises, the formulation of a few generalities. The basic thesis from which I shall work is this: that social work, the science of human adjustment, has conspicuously failed to adjust to its first great situation. In closing, reference will be made to what are, in my opinion, the two noteworthy exceptions to this failure.

The classic type of adjustment around which traditional social work organized itself was the integration of abnormal families into a normal society. About the Perkins (the records tell us) lived happy, geared-in families. Through one of a number of causes, the Perkins had fallen out of step, with the result that Mr. P. lost jobs because of insobriety, Mrs. P. turned shrew, Margaret wound up with an illegitimate baby, and Jimmy fell to regaling himself with throwing bricks through the church window. Into this chaos the social worker stepped and restored order, leaving Mr. P. a job and membership in a temperance society, Mrs. P. a new book of recipes, Margaret an orphan asylum or foster home, and Jimmy a paper route and a chastened spirit.

Assuming a Static Society

It would be unfair to impute to traditional social work complete inactivity in the project of so altering civic and industrial conditions as to decrease the incidence of such situations. To this day there are scattered about the country a good many parks, laws, specialized schools and safety devices which attest the guerilla attacks of social work upon some of the more superficial roots of maladjustment. There is nothing surprising about the fact that, almost with exception, these were reformist in character. Everyone else—especially the church, from which social work stemmed—was assuming a static national economy and there was no reason for social work doing differently.

Much more recently came another type of adjustment. With the evolution of psychology into a clinical science, social work plotted a second center to its activity, that of the inner emotional workings of the individual. Thus, as two-centered figures will, the typical approach to a case became elliptical, now stressing the community relationships of the group, now the intra-familial network of complexes, etc., which set the tune of domestic living. Because of the freshness of this aspect, it was receiving the emphasis in schools of social work immediately before the depression threw it all out into the cold currents of reality.

Whatever social work may have been geared to in 1929, it was not to meeting the greatest economic crack-up in American history. Though idle, it is interesting to conjecture about what other national element might have been asked to administer unemployment relief. What if it had been turned over to the ministry of the church! As it were by default, it fell into the hands of the social worker, with the result that it has altered her position in the national life beyond the possibility of reversion to the old ellipse. Never again can social work be the debutante's delight or the spinster's spiritual exercise.

Up Against the Class Struggle

Now to the point. Generally speaking, social work has not accepted the challenge of the new situation. Rejecting the one significant role it might have played in the creation of a new social order, it has insisted on attempting to revert to various infantile stages in its own development. Thus blinded at the point of its own greatest recent emphasis, psychology, it fails to realize that the reasons for this rejection lie on the inside.

Let me attempt to develop this analysis. Social work, prior to the influx of thousands of garden variety public relief employes, was an upper class and an academic movement. Its drive, by and large, was altruistic. In line of recent duty, it came smack up against a new environmental element—the class struggle. That it failed to adjust is, in one sense, natural enough. Being academic, social work has fallen into chronic vertigo by concentrating upon the strange distortions of its traditional diagrams wrought by the depression. Class conflict and class ambulance work are outside its field. This is, of course, sharply accentuated by the fact that in most instances social workers' domestic and cultural connections placed them on one side of the trenches, while their functional relationships with clients plunked them squarely down on the other. Looking at it from another angle, their employers represented the beneficiaries of class exploitation, while their clients represented the casualties.

The Self-Pity of Social Workers

As all good social workers know, the usual reaction to a painfully acute conflict is to head straight for parts unknown, either geographically or psychologically. It is precisely because social workers have retreated into a realm of their own that no one from Liberty leaguers to client pressure groups understands or sympathizes with them. To use one of their most cherished tools reflexively, it is as a compensation for the guilt-feeling resultant from this escape that social workers in their professional gatherings tend increasingly to regard themselves as the persecuted elect. Let me quote to this point from Bertha Reynolds, director of the Smith college school of social work. In an article "Whom Do Social Workers Serve?" in the May Social Work Today, Miss Reynolds writes: "For a social worker to deny that there is a class struggle today is to confess an ignorance of what is going on so appalling that it amounts to a confession of unwillingness to know. As the opportunities to know beat more insistently upon

our ears each day, such unwillingness comes more and more to mean participation on the side of maintaining privilege and exploitation, with all its frightful toll of human life. There is no 'middle of the road' between armies joined in mortal combat."

The Social Worker and the Murphys

The "I won't play" mechanisms are numerous and are repeated, in an endless series of recombinations, in every district office in the country every day. Economic erosion gradually wears away the domestic devotion of the Murphys. Mr. M. starts going with other women and Mrs. M. takes to chiseling off her irreducible food budget for gin. Nearly everyone but the social worker knows that there is only one thing the matter with the Murphys. They haven't enough money and they haven't anything to do. The visitor has a hundred like them in her load; the district supervisor, four thousand. The general supervisor must have heard that there are eight or ten millions more. She must know the reason, too. But what happens? The visitor pays endless visits to the Murphy menage in the attempt to detect the knotted threads of psycho-socio-pathology which must lie at the bottom of the attrition! At great length she dictates into her record that Mr. M's wife-rejection roots back to a mother-conflict, while Mrs. M's love for the gin bottle is a hangover of oral infantilism (sucking, etc.) "So what?" ask the Murphys and their class.

Others retreat into the second center of the ellipse. The Murphys are the way they are because they live in an unsavory neighborhood. Not having the money to move them into a better one, the visitor is at first perplexed. She joins in a slum-clearance crusade which eventually condemns the houses in which the Murphys and the likes of them live. No new houses are built, or if a model row is constructed, the rental is miles beyond a relief budget. The visitor ends up by getting the Murphys back into a house a little worse than the first and by enrolling Mrs. M. in a public library course on household arts. This gives Mr. M. more time for his other connections.

Meanwhile the Unemployment council, some of the more forward-looking and class-conscious unions, and a few isolated pioneers are fighting for new laws, a new economic system. The social worker, dimly recognizing them as effective where she is ineffectual, and unwilling to cast in her lot with them, repudiates them by calling them radicals. Thus in the end, by that tightening of lines which is more inexorable, if less subtle, than psychiatrism, she finds herself neatly ensconced in the camp of reaction. Herein lies poetic justice.

New Voices Raised

The notable exceptions are two. Individual executive social workers like Bertha Reynolds, Grace Abbott, Mary van Kleeck, Frankwood Williams, Harry Lurie, and a handful of others, raise their voices in a wilderness of dejection to accept the challenge and get into the scrap. Unable to cast odium over their professional antecedents, their executive compeers can reach no conclusion but that times of stress and strain have temporarily jostled them off the fine equilibrium of academic and professional impartiality and that, accordingly, "they no longer represent the finest traditions of social work." The clients, and perhaps the capitalists, view them otherwise.

Then there are the rank-and-filers. Despite all evidence to the contrary, the leaven of depression has not lain quite sterile in the social work lump. Principally for economic reasons there is a wide category of relief employes today who repudiate the traditional attitude and come out squarely on the side of the exploited. Their own working conditions and wage scale eloquently augment the insight which comes from daily contact with clients. They recognize the fact that they themselves belong to the working class. They recognize the further fact that no sector of the working class, employed or unemployed, can advance very far until the entire front moves up. They also recognize the fact that advances are not made by a number of doughty individuals running out into no-man's land. Accordingly, they have organized and, if the ardor of a partisan may be pardoned, it is my opinion that the future of social work as a functional part in a new national life lies predominantly in the hands of the Rank and File movement in social work.

Strain Inside the Movement

Naturally, this new artesian upthrust from the economic soil-water has met with a certain opposition in the social work family. The class struggle does not advance a-tiptoe, nor do its opponents greet it with muted trumpets. From the angle of the old-line professionals, there are several things the matter with it. In the first place, it breaks caste by including all welfare employes—stenographers, clerks, auditors, drivers, doormen and janitors. Again, while by no means minimizing the value of professional training and skilled personnel, for the purposes of protection and participation in the wider enterprise, it cuts across the line of trained versus untrained worker and accepts as bona fide everyone who is on the job. Worst of all perhaps, it regards client pressure groups, those bogies of every waiting-room, as legitimate allies. The movement sees no justification in forbidding the unemployed to utilize the organizational techniques which their situation so strongly necessitates.

Nowhere has the antithesis between old-line social work and the rank and file exhibited itself more clearly than in attitudes toward the present withdrawal of federal responsibility for direct relief. The old-liners have reasoned thus: "We do not agree with the abandonment of the transient program, with the cutting off of federal allotments, nor with the wholesale reductions of staff. But if we protest, the community (a term which never includes the working class) will think we have a selfish interest in our jobs and will withdraw support." The rank-and-filers, by every instrument from petitions to strikes in New York, answer: "By all means let us admit that we have an interest in our jobs. We live by them, but further, we realize that an adequate, well-paid personnel means a competent public service. We mean to fight for these jobs and this serv-

ice by aligning ourselves with those very real elements in the community whom the old-liners forget, but by whose deprivations they live."

If economic circumstances in any way alter professional cases, the future of the Rank and File movement in social work opens up a vista even more impressive than the vigor and accomplishment of its first half decade of organizational activities.

Kagawa Appraises Modern Japan*

By Wilbur LaRoe, Jr.

QUESTION: Dr. Kagawa, do you represent the Japanese government in your tour of America?

Answer: I do not represent my government, but I feel that I represent 99 per cent of our people, because I know that they want peace.

Q. What is the attitude of your people toward the military activities of the Japanese government?

A. We look upon the militarists in pretty much the same way as you look upon one or two mosquitoes in a room at night. They are very troublesome, even though they are not large in number.

Q. Do you take the position that Japan should not expand?

A. I suppose the Dutch expanded when they took Formosa; I suppose the French expanded when they took Indo-China. In a sense the British expanded when they obtained such large control of Chinese ports and Chinese trade. You see, we have excellent precedents for expansion, and we, also, have a serious problem caused by overpopulation and unemployment.

Q. Do you think that to expand by a process of military conquest is Christian?

A. No, decidedly not. But you must remember that Japan has not gotten wholly away from the feudal system. While we are living in a machine age, many of the feudal ideas still linger. I think we have made some mistakes in the orient, but I think other nations have also made their own mistakes.

Q. Is there any thought in Japan of seizing the Philippines?

A. Such a thing is farthest from our minds. As a matter of fact, the feeling of our people is that the granting of freedom to the Philippines was one of the noblest steps that America ever took. It must be recorded as a really great achievement.

Q. What is the attitude of the Japanese people toward the United States?

A. It is a feeling of real friendship. We recently enacted a law making it a crime for any of our citizens to utter a word of bitterness toward the United States. I wish you had such a law here regarding the expressions of your people toward Japan.

Q. How do your people feel toward our exclusion of your people from admission into the United States?

A. I think our feeling is one of sympathetic toleration. We know what a serious unemployment problem you have and we readily understand that you cannot permit unlimited migration into your country. Of course, we feel rather keenly the discrimination against our people, yet we trust you in a very sincere way and we try to explain your exclusion as the result of domestic conditions.

Q. What is your attitude toward Christianity in the United States?

A. I am surprised that you have as many as 260 denominations. (I am told that I pronounced this word to sound like "damnations" and I am not sorry that I do.) You have the opposite of Christian unity.

Q. Do you think that the United States is a Christian nation?

A. If you want a frank reply, I think you are half Christian and half pagan. You certainly do not apply your Christian principles to industry and we can never have a truly Christian nation as long as our industrial relations remain unchristian.

Q. Do you think that the trend of international relations is Christian or unchristian?

A. Of course, there is plenty that is unchristian in the relations between nations and yet the world is getting smaller and people are drawing closer to one another in many ways. We almost feel that New York belongs as much to us as it does to you. We buy more wool from Australia than England does. We are in close touch with you by radio.

Q. What do you consider the worst evil in the world today from an international viewpoint?

A. The failure of nations to inject Christianity into their economic problems and into their trade relations. Even the so-called Christian nations follow a "dog eat dog" policy with respect to their foreign trade.

Q. Why did Japan withdraw from the arms conference and from the League of Nations?

A. I am not sure we have fully withdrawn from either. We still send labor delegates to the labor conference at Geneva and we are still sympathetic toward reducing armaments; but I want to make indisputably clear that unless we can inject Christianity into the economic relations between nations, and into industry, it is idle to talk about reducing armaments. If we cannot agree on steel and cotton and oil and shipping, there is little use trying to agree on the size of guns. It is my firm conviction that if the nations of the world can agree, as Christians should, on the vital problems of international trade and industrial relations, there will be no need for guns. On the contrary, if we continue to disagree with each other about steel and shipping and cotton and oil, how can we believe that an agreement as to the size of armaments will be anything more than superficial?

*This interview has been paraphrased from an address delivered by Dr. Kagawa in Washington, D. C., January 18, 1936.

FEBRUARY SURVEY OF BOOKS

Electrons and the Universe

NEW PATHWAYS IN SCIENCE. *By Sir Arthur Eddington. The Macmillan Company, $3.00.*

UNLESS certain indications are misleading, books simplifying science for the general reader are not as popular as they were a few years ago. There are good reasons why this should be so. Books of this nature have been rather plentiful, some of them exceedingly well done, and practically all who have an inclination in this direction have had access to them. Then, too, in books as in other things the fashion changes. Public trends decide to a large degree what people will read. During the past few years attention has been focused upon economic, sociological and political affairs at home and abroad. It is but natural that these subjects should occupy a prominent place in one's reading.

But it would be a mistake to permit more immediate claims to crowd books of this kind entirely from one's program. We cannot bring our acquaintance with scientific truth up to date once for all. While the clash of interests in the market place and on the political front waxes strong, investigation in the laboratory and observatory goes patiently on. New discoveries are made from year to year, and new aspects of old truths are brought to light. Scientific thought among those in the vanguard of investigation has undergone significant changes during the past decade. Astonishing discoveries in physics and astronomy especially tend to revolutionize thought in regard to the universe.

In this book one of the most distinguished scientists of the time tells of the progress of investigation during recent years. It is a continuation of the story told by the same author in "The Nature of the Physical World" about six years ago. But the author has strictly sought to avoid going over the same ground covered by his former book. The purpose of this treatise is to describe the nature and behavior of the physical universe in the light of the most recent discoveries. It has been known for some time that all matter is constructed from two kinds of elementary particles called protons and electrons. But not until about three years ago was the true opposite to the electron found. It is called the positive electron, or the positron.

In the chapter on "The End of the World" Eddington maintains that the universe is undergoing disorganization which in a good many billions of years will reach thermo-dynamic equilibrium, and this will be the end of the solar system. In another chapter he tells about the decline of the theory of determinism. He says: "It is not suggested that determinism has been disproved. What we assert is that physical science is no longer based on determinism." Perhaps the most interesting chapter of all deals with "The Expanding Universe." It is found that the galaxies are receding from our system at the rate of 15,000 miles a second. This will make no difference to our planet except to clear the heavens of some of their glory.

The bare statement of what is in this book does not do justice to it. Eddington is not merely a scientist who records his observations. He is endowed with a reflective mind and does some thinking for himself about his accumulated data. He has no philosophical ax to grind. But the discerning reader will find here some luscious berries for his philosophy. The book is no attempt to find a scientific basis for theology. The author does point out that the evidence which seemed hostile to religious beliefs has collapsed. One by one the predestinarianisms which afforded ground for considering man as only a pawn under the control of mechanical forces have disappeared. It may be that the newest of all, psychological determinism, will also go the way of all the earth. It is in his conclusions on the "Nature of Reality," however, that he gives the most startling aid toward the spiritual interpretation of the universe. "I assert," he says, "that the nature of all reality is spiritual, not material nor a dualism of matter and spirit. The hypothesis that its nature can be to any degree material does not enter into my reckoning."

The book is cautious, instructive and stimulating. Any reader who is not thoroughly conversant with scientific knowledge will find that this book will expand the kingdom of his mind. It is written in a splendid literary style, with becoming humility and with a saving sense of humor.

JAMES DANIEL MARTIN.

Toward a Peaceful World

REALISTIC PACIFISM. *By Leyton Richards. Willett, Clark & Company, $2.00.*

AN ELOQUENT prophet of the Marxian apocalypse recently descried in these pages a "judgment day for pacifists." Armageddon, ran the cogent argument, is just around the corner in the impending battle between the beast of fascism and the lamb of communism. In this struggle the pacifist will have to stand up and be counted, it was said, and the implication was plain that at present, in the opinion of the author, he is not found on the side of the angels.

Whether the present crisis is a prelude to Armageddon or only another of the long series of crises which constitute history, it is high time that intelligent people restudy the efficacy of violence as an instrument of social justice or of right international relations. For this purpose Leyton Richards' book should be on the "must" list of every person who expects to live through the next stormy decade.

This volume first examines the religious and social grounds for personal pacifism. Beginning with the conviction that Christ was the embodiment of the character of God, the author inescapably reasons that the nonviolent Christian way is the only way which can ultimately win in a God-governed world. Between this way and the way of war a great gulf lies. "The way of war is destructive, of Christ redemptive; war seeks to overcome evil by the infliction of injury on the evildoer or his agents. Jesus on the cross by the endurance of the utmost injury that the evildoer cares to inflict; war treats men as things, Jesus always treated them as living souls capable of responding to the love of God; he sought to kill the enmity, but war operates by killing the enemy; Jesus lost the battle in order to win men, while war crushes men in order to achieve victory. . . . In other words, the authority of Christ and the nature of war are so diametrically opposed that the Christian apologist for war is of necessity involved in a fatal contradiction; in the very act of justification he is bound to deny the very faith he affirms."

Having thus established the religious basis of pacifism, Dr. Richards then examines the nature of war, both on the battle front and on the home front, and shows how this method of settling international disputes completely contradicts the methods and motives of Christianity. He then examines certain difficulties in the Christian position and ends the first half of the book by affirming that war will never be outlawed until it comes under the interdict of the Christian conscience and encounters the open and unqualified opposition of the Christian church.

The second half of the book maintains that an adequate

politics of peace can be built only upon a recognition of nationalism as the chief cause of modern war. The author denies the current thesis that capitalism of itself causes wars. With Sir Norman Angell he points out that the political fact of federalism has produced peace between these United States, although the economic fact of clashing interests between different states and sections is present with as much strength as it exhibits in war-breeding rivalries between nations. "Unless the sentiment of nationalism is superimposed upon economic rivalries and antagonisms they do not issue in international war," he declares in rejecting the Marxian thesis.

Unfortunately, he dismisses the class struggle with the inadequate comment in a footnote that "class war is really a figure of speech, for organized capital and labor as such do not arm themselves for battle against opposing forces." Later he returns to the question at the end of his chapter on "Nationalism and Economics" by pointing out that armies are made up of workers whose interests are much more compatible with the interests of the "enemy" than they are in agreement with the desires of their own capitalists. The reason for this, he insists, lies in "that compound of irrational impulses and traditional loyalties and group antipathies and racial prejudices which have their roots in half-forgotten history and which are covered in the word 'nationalism'."

In the conclusion of this, to me the least convincing chapter of the book, Dr. Richards leaves this problem in the hands of the reader with these words: "It is only too plain that the present daily life of peace for multitudes is not sufficiently attractive and full of meaning to evoke active support for its preservation. Economic and social issues are thus inextricably bound up with issues of peace and war. Nevertheless . . . the reaction of industrial distress upon a desire for war is psychological rather than economic in a direct and immediate sense, and it still remains true that the impulses associated with nationalism are the chief provocation to international strife."

The discussion of pacifism and sanctions is, from the point of view of this reviewer, much more helpful. Taking the position that there is a wide area in which pacifist and non-pacifist must cooperate if peace is to be furthered, he favors limited national sovereignty and a monopoly of armed force in the hands of the League of Nations as a lesser evil than the present irresponsible international anarchy. In so far as an international police force uses military methods as opposed to police methods, however, "its organization and activity would be open to all the moral objections which can be leveled against war, and it is not possible, therefore, to contemplate a Christian's participation in military operations by an international force without disloyalty to his faith. The devilry of war is not sanctified just because it is waged in the name of the League of Nations, for the Christian objection to war is not to its aim, but to its methods, which are of necessity a contradiction of all that is meant by a Christian life. . . . The Christian citizen supports the organization of law within the social order, without thereby approving all the practices and institutions of national life; he accepts courts of law, for instance, even though they resort on occasion to capital punishment. In a similar way he could, without a denial of his faith, support and encourage an international order, even though it were associated with armed sanctions; for the very agreement to pool these sanctions would tend to cancel out the rival nationalisms which are so prolific a source of world disorder."

This is a judment day; a day of searching examination not only for pacifism but for all other techniques of social and international justice. Dr. Richards has made a valuable contribution to the growing literature which maintains that "idealism is not counter-revolution," that reason, love and faith are still the only foundation on which a permanent order can be built, that Machiavellian "reasons of state" will prove as fatal to peace and justice when used in the name of the people as when they are the tools of capitalism or nationalism.

HAROLD E. FEY.

The Jury Disagrees

THE MOVIES ON TRIAL. *Compiled and edited by William J. Perlman. The Macmillan Company, $2.50.*

IF YOU want a maximum of facts and a minimum of opinions about the social effects of motion pictures, get the Payne Fund Studies published by the Macmillan company. But if you want a maximum of opinions and a minimum of facts, get this compilation by Mr. Perlman. He has collected nineteen essays by well-known men—Editor William Allen White, Bishop John J. Cantwell, Actor Edward G. Robinson, Congressman Raymond J. Cannon, Judge Ben B. Lindsey, Playwright Don Marquis, Professor William Lyon Phelps, Producer Brock Pemberton, Author Upton Sinclair, Preacher John Haynes Holmes and several others. These writers agree on next to nothing, but they are all emphatic. Their opinions are interesting, provocative and stimulating. But they are seldom convincing because only two or three of the contributors take the trouble to support their opinions with scientific data. Chapin Hall says: "No, by heck, there's nothing the matter with the movies." Seymour Stern on the other hand insists that "the cinema as a fine art . . . presents a picture of absolute bankruptcy." John Haynes Holmes writes: "That the movies are predominantly subversive propaganda, I am sure." And so with the rest. Each is sure of the rightness of his own opinion. Yet the opinions seldom agree. They simply go 'round and 'round and come out nowhere.

FRED EASTMAN.

The Life Behind the Creed

THE BASIC BELIEFS OF JESUS. *By Paul B. Kern. Cokesbury Press, $2.00.*

ANYONE who picks up this book and expects an orthodox defense of the "faith once for all delivered to the saints" is doomed to disappointment. The Cole lectures of Vanderbilt university do not usually condescend to the levels of orthodox dogmatism, and the 1935 series by Bishop Kern of the southern branch of Methodism is no exception to the standard.

If by the term "beliefs" in the title one understands the implications of Jesus' philosophy of life, he is right. But if the expectations are of the usual type associated with the word they are just not there. The subtitle marks the theme still clearer: "A study of the assumptions behind a life." In the foreword the author says: "Behind the deed there is the intent, and the intent rests upon a philosophy of life that creates and environs it." And it seems to this writer that the author is at once in close harmony with the spirit of Jesus' thought in the sermon on the mount, where he goes behind the overt acts and deeds of life to place the emphasis upon the inner attitudes and ideals that must dominate one's life. "You have heard that the men of old were told . . . but I tell you." The answer to the question "What did Jesus believe?" is to be found not in any formal creed but in the life behind the creed.

Bishop Kern's estimate of Jesus is couched in no uncertain terms. There are perhaps few of the rank and file of Christian people, ministry or laity alike, whom the author represents so ably, who would express their thought of Jesus in such courageous and far-reaching terms. Jesus is represented as a "Galilean carpenter obsessed with a great idea," the idea that human life is sacred and that it is God's will that every human being should have an abundant life. And it is this Jesus who pictured to his loyal followers the idea of the kingdom of God in which

there should be no slavery nor oppression nor race prejudice, but everywhere peace and justice and good will.

The author is keenly aware of the meaning of Jesus' philosophy of life for the social evils of the day. The courage with which he writes of the "essential pagan economic order in the midst of which we live" is refreshing when we find it coming from such a church leader instead of one of the usual prophets of reform. It suggests that the church is not always going to remain content with things as they are. War and nationalism come in for withering indictments. He goes Sherman one better when he says, "War *is* and always *will be* hell."

The cry of "liberalism" will no doubt be raised against the bishop by some in the ranks of his own communion for this book (if one of the same communion may say so). But he reckons with Jesus as "a young intellectual radical" whom the church of his day crucified because it was afraid to think as he thought. Some day, perhaps, we will be willing to acknowledge the truth implied here and take Jesus seriously enough for it to make a difference, but until then we will have the cries of "liberalism" and "heresy" and still other crucifixions imposed on those who do take him seriously.

With such a concept of Jesus and his function in life, based on the thought of his ideals behind the acts, it is apparent that we have here a rather significant book for our times and one that should be widely read. Small wonder that it is included among the best books of the last eighteen months recently listed by the Methodist commission on the course of study.

CHARLES F. NESBITT.

What a Missionary Learns

I DISCOVER THE ORIENT. *By Fletcher S. Brockman. Harper & Brothers, $2.00.*

HOW missionary work can change the missionary himself is amply demonstrated in this candid recital of a quarter-century experience in Y.M.C.A. work in China. Those puzzled to understand the swing toward larger appreciation of oriental culture on the part of the modern missionary movement will be interested in this closeup of the process in a single individual. Here it will be seen that the compulsion to change is not in the logic of argumentation but in the experience of the work itself.

The author's early novitiate was in student Y.M.C.A. work and cooperation with the Student Volunteer movement in the last decade of the nineteenth century. He shared the ideas which belonged to what he calls "the geographical and statistical era of the missionary enterprise," when "heathenism" was a black vastness and non-Christian systems seductive errors to be eradicated. The ethical quality of Confucianism especially was a "dangerous counterfeit" of truth. With these ideas he entered upon his task abroad. How this view was gradually displaced the volume is devoted to showing.

The concrete problem was how to minister to bewildered youth in an age of cataclysmic transition due to the impact of powerful forces from the west. Solutions involved cooperation and contact with Confucians and other non-Christians in ways that brought respect for the values in their cultural inheritance and the desire to build thereon instead of to eradicate. Eventually Dr. Brockman found himself reinterpreting the function of Christianity in the light of rich and fruitful experiences as a synthesizing of higher values from whatever civilizations, while it moves in its own transcendent vision of an "invisible empire of kindred spirits." "The degree of my success as a missionary," he writes, "was in exact proportion to the extent to which I was able to free myself from these influences (i.e., preconceptions and prejudices) and to recognize and cooperate with the elements in Chinese civilization friendly to my Christian mission." Such is the outcome of the missionary's discovery of the orient.

Dr. Brockman's book is more than an elaboration of this one theme. Interpretation apart, his materials are of interest in themselves. Through the background of his picture move great events, the Boxer uprising, the Russo-Japanese war, the collapse of the Manchu dynasty, the coming of the republic. There are glimpses of great personalities—C. T. Wang, Count Okuma, Prince Ito, David Yui, James Yen and other leaders of the time. There are observations on the work of outstanding missionaries such as Timothy Richard, D. Willard Lyon, C. H. Robertson and W. W. Peter. There are descriptions of the great evangelistic meetings of Sherwood Eddy, John R. Mott and Stanley Jones. As personal impressions of main characteristics in a certain epoch of modern missions Dr. Brockman's narratives will be of value to the future historians, though they will need supplementation.

CLARENCE H. HAMILTON.

Priest in Manhattan

MEN AND BRETHREN. *By James Gould Cozzens. Harcourt, Brace & Company, $2.50.*

NOVELS with ministers as heroes are rare in modern fiction; good novels rarer. James Cozzens finds the title for his story of a New York vicar in Acts 2:37: "Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" Cozzens marches a motley assortment of derelicts and lost sheep through his pages, asking the vicar, "What shall we do?"

The novel records a brief twenty-four hours in the ministry of Ernest Cudlipps. A priest and not a prophet, he is no ordinary gentleman of the cloth. In his forties, he is a bachelor by conviction and by accident in charge of St. Ambrose's chapel. St. Ambrose is the Good Samaritan gesture of Holy Innocents, an aristocratic parish in the Park avenue section of Manhattan.

In these twenty-four hours the telephone and the doorbell ring incessantly. The housekeeper—an old Negress, one of the least convincing of the characters—preserves the minimum of order prevailing in the vicarage. She answers the bell, keeps the beer on ice, prepares breakfast for the overnight guests, and grumbles.

Ernest is a strange mixture of the best and something less than the best. He speaks the language of the sophisticates, who find him approachable, and address him as "Ernie." He is a consummate master of the arts of dining and drinking, prides himself on his taste in ecclesiastical architecture and church music. Careless with money, his morning's mail we are privileged to peer into contains among other things six overdue bills. He consumes endless cigarettes. He parades his worldiness and gives free rein to his dislike for pious laymen and evangelical Christians.

A strange priest, indeed! Nevertheless, under his surface urbanity he maintains a poise and an insight into human nature coupled with clear belief in Christian doctrine, and he is immensely helpful to sick souls. The day is filled with a generous sampling of his pastoral responsibilities. The author weaves into the narrative a half dozen case studies of the priest's skill:

There is the case of Alice and Lee, a married couple of the theater. Alice loves Ernest and would like to have him. He insists upon the continuance of the marriage, despite Alice's dislike for Lee, and Lee's infidelity.

There is the case of Geraldine. She has been a sensible girl, satisfactorily married, and had two children. She becomes infatuated with a worthless young writer, and discovering her pregnancy, plans suicide. Ernest rescues her, arranges an abor-

tion, and tells her to return to a decent discharge of her duties as a mother and wife.

There is the case of Father Willever, renegade, victim of a monastic life that ruined him. The conversations between these two disclose no little of the internal problems of the Episcopal church.

The reader senses the fact that the priest's life is a succession of days much like the one described. Ernest, complained Alice, lets himself be imposed on; he is too easy a mark. In spite of his many defects, the author persuades us that he is in his true calling. Ernest supplies a helpfulness not given by the psychiatrist and not within the powers of the average clergyman.

Cozzens knows the manner of life of which he writes. He knows it as well as John O'Hara, and he is considerably more restrained. The story runs swiftly; the conversations sparkle. There is not a dull moment in the book.

ALBERT S. HURLEY.

The Church Faces the Future

RELIGION AND THE CHURCH TOMORROW. *Edited by Fred W. Wyland. Cokesbury Press, $2.00.*

WHY religion and the church *tomorrow?* Why not simply religion and the church? Are current criticism, indifference and disaffection arousing serious misgivings regarding the church's future? Is the need felt for a new regimentation if the church is to survive? Or is nothing more involved than a recognition that the security and quality of tomorrow's life depend on the nature of today's emphases? This latter truism seems to have prompted the present volume. "Religion and the Church Tomorrow" simply registers departures already taken and stresses the need of giving to these departures wider and intenser application.

Dr. Albert W. Beaven, in the opening chapter, takes the future definitely into account. Recognizing that "great blocks of the population of the world are set for its (the church's) annihilation," he shudders to think of a generation committed to a policy of private and public life that takes no account of religion. The future will need to recognize religion's emphasis of human values and cooperation, the hope it inspires, and its power to integrate personality.

Bishop McConnell makes a brief plea for the social gospel. Outlining a program of religious education, Dr. John W. Shackford maintains a commendable balance of personal culture and social content. He is satisfied with nothing less than a religion which is at once a creative and directive force in both individual and social development. With greater zeal than discrimination Dr. Jesse M. Bader stresses the need of evangelism. Dr. Lynn Harold Hough, a master preacher, suggests how that need may be met; he discloses the secret of evangelism at its best. One could scarcely expect the author of "Preachers Present Arms" to handle with gloves the church's recent peace pronouncements. He states what needed to be said, however uncomplimentary and cutting. The dean of Hartford school of religious education, Dr. Karl R. Stolz, makes a fine plea for psychotherapy: the contribution which the church may make, and ought to make, to the world's mental health.

Roger W. Babson, the well-known statistician, is perturbed over the church's empty pews and gives some practical hints to both preachers and those in the pew on how these vacant seats may be filled. One is reminded that Hebrew prophets and Jesus commanded large followings at the beginning of their public careers, but ended alone. Some day we may come to appraise a minister's work by the people he alienates and by the type, rather than by the number, of people he attracts. Hosts of ministers have come to look to the editor of Church Management for guidance in the management of their local churches. No better choice than W. H. Leach could have been made to discuss the church's administrative technique. Dr. Samuel McCrea Cavert, general secretary of the Federal council of churches, summarizes the encouraging cooperative and federative trends of modern Protestantism.

"Religion and the Church Tomorrow," dealing as it does with ten important phases of the church's life by authorities and leaders in their respective fields, deserves pondering.

WILLIAM E. HAMMOND.

Preaching Beyond Modernism

WITH HONOR. *By Charles H. Heimsath. Harper & Brothers, $1.00.*

THAT preaching has already gone "beyond modernism" (to use Dr. Fosdick's phrase), in some quarters at least, is indicated by such volumes of sermons as "the fortieth book in Harper's Monthly Pulpit." These sermons by Dr. Charles H. Heimsath, pastor of First Baptist church, Evanston, Illinois, are precisely of the type calculated either to produce men and women "morally maladjusted to their environment, who stand out from it and sit in ethical judgment upon it," or else to make them very uncomfortable about their easy accommodation to the evil aspects of the status quo. These sermons go beyond modernism in the sense that they accept without discussion the advances beyond traditionalism represented by that school of thought, and then fare forth into the modern world with all its new and baffling personal and social problems, to search for genuinely ethical solutions, and demand in the name of an enlightened Christian conscience that these insights be actualized by use. Here we have brave but never intemperate preaching. Dr. Heimsath is pastor of a prosperous church in Chicago's most aristocratic suburb. He does not flay the sinners of the slums but searches the consciences of his own people. But he is a pastor talking to people whom he loves and whom he would help live at their best; he is never a public scold. These sermons provide models of courageous, timely, honest but pedagogically sound preaching.

CHARLES T. HOLMAN.

Is Neutrality Possible?

AMERICAN NEUTRALITY, 1914-1917. *By Charles Seymour. Yale University Press, $2.00.*

IN WRITING this book the distinguished Stirling professor of history at Yale seems to have had two main purposes. First, he is out to dispose of Walter Millis and the picture of America's entrance into the world war painted by that brilliant journalist in his "Road to War." Second, he hopes to prevent the enactment of mandatory neutrality legislation, and perhaps of any neutrality legislation whatever. The first of these purposes probably arises out of the fact that Professor Seymour, as editor of the war documents of Colonel House, feels a vested interest in maintaining the importance of the services of that statesman in the face of the annihilating analysis made by Mr. Millis. If the colonel was as much of a babe in the diplomatic woods as Mr. Millis makes him out to have been, then most of Professor Seymour's previous work in this field has been so much waste of time. The second of Professor Seymour's present purposes apparently rests in a belief that President Wilson did everything possible to preserve neutrality twenty years ago, and that because uncontrollable causes defeated his efforts then equally uncontrollable causes may be relied on to defeat other efforts made in case of a future major crisis. Since that is true, the implied argument runs, wisdom

indicates that about all that should be done is to give the President a free hand and let him work out the best day-to-day arrangements he can after war starts.

Professor Seymour is very certain as to why the United States went into the war. "Except for the submarine, our quarrel would have been with the allies. Upon this Bernstorff, Grey and Lansing are agreed. . . . All [other] factors would have been powerless to drive us into war with Germany if it had not been for the German submarine campaign. There lay the positive cause of American intervention. It is historically isolated, as one isolates a microbe. This can be asserted with confidence, since it is the one cause which if removed would have left us at peace." To be sure, economic causes were at work, but Professor Seymour insists that these did not really touch Wilson. No matter what Page or Lansing may have written, no matter what may have been in state department notes, no matter what Wilson may have said in his St. Louis speech after the war was over, the man who took the United States into the war was President Wilson, and the motives which moved him were almost solely those of a lofty (one is tempted to say a supernal) idealism.

Why did we go into the war? Dr. Seymour quotes Wilson's speech to the senate in 1919: "We entered it, not because our material interests were directly threatened or because any special treaty obligations to which we were parties had been violated, but only because we saw the supremacy, and even the validity, of right everywhere put in jeopardy and free government likely to be everywhere imperiled by the intolerable aggression of a power which respected neither right nor obligation." Yet the one document which even Professor Seymour regards as sufficiently important to justify printing in full, the letter from Lansing to Wilson of September 6, 1915, contains this passage: "We are face to face with what appears to be a critical economic situation, which can only be relieved, apparently, by the investment of American capital in foreign loans to be used in liquidating the enormous balance of trade in favor of the United States. Can we afford to let a declaration as to our conception of the 'true spirit of neutrality,' made in the first days of the war, stand in the way of our national interests which seem to be seriously threatened?" It is Professor Seymour's belief that the second quotation had little to do with producing the first. Perhaps . . . and perhaps it had more influence than Mr. Wilson ever suspected.

But this now really brings us to the core of the question implicit in Professor Seymour's interpretation. Neutrality, the Yale historian holds, will last up to the moment when "it becomes apparent that it does not accord with the national interest"—and not a moment longer. President Wilson had a habit of putting this matter of "national interest" in terms of "national honor," but the two are used here interchangeably. Very well, then, at what point, according to Dr. Seymour, did the threat to the national honor finally overcome Mr. Wilson's desire for peace and force us to fight? The answer turns out to be at the point where the submarine made it impossible for Americans to travel with impunity in a war zone or on the ships of a belligerent! All sorts of other, and uncomfortable, things might be done to us and our commerce without other result than another diplomatic note, but when *that* was done, then we must fight! Does not the refusal of one's mind to believe today that such a point of "honor" justified war two decades ago suggest that if Professor Seymour intends to insist that there are still points of "honor" or "interest" which will make present neutrality laws ineffective, he suggest what these points are likely to be? Certainly it is hard to believe that the United States will enter another European war to maintain the right of three or four hundred American citizens to travel where and as they will, including passages on ships of belligerents carrying munitions.

It is surprising to discover that when Professor Seymour comes to the essential point of his argument against mandatory neutrality legislation he tries to dismiss it with a professorial *ipse dixit*. Pointing to the loan embargo "imposed by Mr. Bryan" (a revealing choice of words) as the wartime equivalent of mandatory neutrality such as is now proposed—which it was not—he baldly affirms that it "could not be maintained." Why "could not"? Because "the department of state was compelled to alter its policy in order to meet the demands of the national interest." What interest? That is really the basic question asked by Mr. Millis and a score of other students of America's entrance into the war; it is the vital question which Dr. Seymour never answers. But even leaving that unanswered question to one side, it is still possible to argue—on the basis of Professor Seymour's own material—that the logical conclusion to draw is not that mandatory neutrality legislation may not keep us out of war (very possibly it won't) but that giving a President a free hand certainly won't.

PAUL HUTCHINSON.

Cooperatives in Action

FRESH FURROW. *By Burris Jenkins. Willett, Clark & Company, $2.00.*

HERE is the Uncle Tom's Cabin of the cooperative movement in America, say the publishers. Well, it is. To be sure, somebody is always writing the "Uncle Tom's Cabin" of this or that great reform, and after reading many of them one is inclined to say that there is no Uncle Tom's Cabin but Uncle Tom's Cabin and Harriet Beecher Stowe is its prophet.

But the reviewer is disposed to admit, in this case, that the implications of the publishers' claim are in substance justified. It is a novel which, besides being a pretty good story, has the definitive purpose of expounding and promoting the cooperative movement. One could take it as a textbook and go forth to organize cooperatives, and if one followed the instructions herein contained one would get just the kind of cooperative that the experts in that movement believe has the greatest chance of success. If one had also the energy and the single-hearted devotion that Denny showed, one could scarcely fail to command success.

It may be objected that, from the standpoint of fiction, there is a lack of conflict and tension. The thing succeeds rather too easily. There is no bitter opposition. The grand crisis near the end, showing Denny in the lions' den—that is, in the lobby headquarters of the big oil men in Washington—is not much of a crisis. The answer to this objection is that, as a matter of fact, there has not been very much organized opposition to the cooperative movement. There probably will be, however, as it develops. Meanwhile Dr. Jenkins' novel is good campaign literature and a good enough story to make the pill slip down easily.

W. E. G.

As Seen By a Conservative

EPOCHS IN THE LIFE OF THE APOSTLE JOHN. *By A. T. Robertson. Fleming H. Revell Company, $2.00.*

THIS volume, the last in the "Epoch" series from the pen of the brilliant scholar from Louisville, will command a wide reading. It is in no sense a book for the average layman, for technical subjects are dealt with. It takes the reader on a tour through the Johannine literature, stopping off at various points where there are interesting and useful bits of biography or descriptive evidence of the life of the beloved apostle. There are ten chapters which give an excellent study of the apostle and four chapters which are studies of the literature. The closing chapter is an evaluation of the life and work.

There are several interesting things about this volume which make it valuable. First, it is an excellent illustration of conservative scholarship. One can scarcely make such an assertion emphatic enough. The author marshals a most imposing array of scholarship and gives a long list of reputable authors to whom the reader can turn for further enlightenment. He quotes frequently from other scholars and freely gives his own opinion as to their conclusions. Whether one agrees with the conclusions or not, one is bound to be appreciative of sound scholarship. The main thesis of the book is based on the assumption that John was the author of all of the Johannine literature, the Gospel, the Epistles and the Apocalypse; and the author calls upon a list of authors and carefully deduced facts and theories to support his claim. John, we are told, lived to be from ninety to one hundred and twenty years old.

Second, the bibliographical list is of high grade and useful to the scholar who is interested in a close study of John.

Finally, to the student interested in the modern study of the Johannine literature, here is an excellent revelation of the means a fundamentalist scholar uses to support the older ideas of authorship and date. Yet, there are none of the fanciful interpretations of the Apocalypse such as characterize the writings of lesser scholars. Speaking of the interpretation of that much discussed book, the author says: "Mine is that the book was written in the Domitianic persecution, to put cheer and courage in the hearts of the Christians of that time."

F. J. Fitch.

New Books on Mexico

Off to Mexico. *By Leone and Alice Moats. Charles Scribner's Sons, $4.50.*

Trailing Cortes Through Mexico. *By Harry Franck. Frederick Stokes, $3.50.*

Mexican Odyssey. *By Stirling Dickinson and Heath Bowman. Willett, Clark & Company, $2.50.*

Tempest Over Mexico. *By Rosa King. Little, Brown & Company, $3.00.*

Lupita. *By Alberto Rembao. Friendship Press, $1.00.*

Conflict Between the Civil Power and the Clergy. *By Emilio Portes Gil. Ministry of Foreign Affairs, Mexico, D.F. (Obtainable at Mexican consulates.)*

Blood-Drenched Altars. *By Francis Clement Kelley. Bruce Publishing Company, Milwaukee, $3.00.*

Religion in the Republic of Mexico. *By Gonzalez Baez Camargo and Kenneth G. Grubb. World Dominion Press, London, $2.00.*

The House of the People. *By Katherine Cook. Government Printing Office, Washington, D. C., 10 cents.*

FINALLY people in the United States are being given a real chance to look at their next door neighbor. I am referring to the many opportunities to visit Mexico, which the travel companies, the "seminars," the teachers' excursions, are offering. Reference is here made to the increasing number of fine books being published about Mexican life. For example, three delightful travel books have just been laid on my desk. "Off to Mexico"—just what we would all like to do—is the title of one by the Moats family—Leone and Alice Moats—who certainly know their Mexico. "A guidebook" is the subtitle, but one would never know it, if one has in mind the old style affair, in small type, with long lists of hotels and advice about the weather. The very cover arouses in one a wanderlust; and the colored picture maps, filled with choicest information, stir one to determine that the visit must no longer be postponed. And yet even if the trip cannot be made, literally, the reading of this book will prepare for the inevitable visit, when, as and if.

The veteran tramper, Harry Franck, has recently yielded to the temptation as tens of thousands of other *Norte Americanos* did this year to pursue the unique paths south of the Rio Grande, and as a result we have "Trailing Cortes Through Mexico." For one I am very glad Mr. Franck has done this excellent volume—for since I like to be at peace with all men, it will help me to forgive him for his "Vagabonding Down the Andes." As a young tramp he failed to get the subtle humor, homespun philosophy and bigheartedness of the Andean citizen, so poor in modernity. But he has found it in Mexico all right—or did his wife Rachael, a delightful bit of the book's scenery—discover it for him. Well, anyway, Mr. Franck, congratulations! Here you have found the real Mexican, with his innate friendliness, his native charm, even when far removed from what we call civilization.

Only a few weeks behind the veteran tramper, came two youngsters, a little while out of staid old Princeton university, who tell of their experiences in "Mexican Odyssey." One is an artist and the other is an author. They tell in a delightfully informal way of their experiences, even though they seem overanxious to emphasize their drinking ability and seldom get below the surface of Mexican life. If the old stagers find a little tiresome their oft repeated Spanish phrases accompanied by translations, the tenderfoot will no doubt count it all to the good.

Quite the most delightful and the most understanding of the recent books on the revolution is "Tempest Over Mexico" by Rosa King, an English lady. Here is one of those honest human documents from which real history is made. And happily it is written in charming style, by one who, in spite of her modesty, comes to interest us as much as do such heroes as Emiliano Zapata, General Angeles, President Huerta, the martyred Madero and other famous characters who became known to the author while she was conducting her tearoom and hotel in Cuernavaca in the midst of the most exciting days of the revolution. Mrs. King may have lost her property, but she retained and multiplied her human sympathies, her courage, born of the righteousness of her purpose, and her real friendship for the Mexican people. Here is more real insight into the revolution and more real explanation of why Mexican soldiers fight than can be found in many a solemn volume purporting to philosophize on this great social upheaval. Not only the Mexican people, but the friends and kinsmen of the author of this book can be thankful that such persons as she live, feel and write.

In the delightful story "Lupita," Alberto Rembao, Mexican youth, who had his leg shot off while defending Porfirio Diaz, afterward turned liberal, later became director of Colegio Internacional in Guadalajara and then came to New York to enter the writing game, has given us the life experience of many a Mexican youthful revolutionist—perhaps his own. The young heroine journeys, spiritually as well as physically, from old-fashioned Mexico to a communistic center in Harlem and then back to seething social revolt in her native land. Here are many of the cross-currents that sweep hither and yon the Mexican youth of today—and here also is the happy ending of a group of young patriots who decide that life's adventure is most worth while when it has a Christian basis.

The press has recently been giving us a spirited contest between President Roosevelt of the White House and President Carmody of the Knights of Columbus. Subject of debate: Shall the United States tell Mexico her duty regarding religion? The questions of oil, of debts, of land, of labor and various others so long debated between the United States and Mexico, have gradually found bases for solution. But religion we still have with us. Who is right?

All sides of the triangle—government, Roman Catholics and Protestants—have recently issued authoritative statements

concerning their positions. "Conflict Between the Civil Power and the Clergy," by Emilio Portes Gil, an important historical and legal essay by a former attorney general, gives the government's point of view in a clear and decisive way. "Blood-Drenched Altars," by Francis Clement Kelley, is an authoritative, up-to-date book by a Roman Catholic bishop, giving a serene, well-documented exposé of the church's interpretation of Mexican history and her reasons for refusing to accept the government's position. "Religion in the Republic of Mexico," by Gonzalez Baez Camargo and Kenneth G. Grubb, is a documented study of the recent revolution and its relations to the religious question, from the standpoint of Protestantism. It contains chapters on Ancient and Modern Mexico, The Achievements of the Revolution, The Religious Question, The Evangelical Movement, The Future, and includes maps and charts, giving a calendar of religious events, the number of Roman Catholic priests and Protestant workers and much other interesting information.

The happier relations between the governments of the neighboring countries are illustrated in the publication by the bureau of education of the United States government of a most delightfully written booklet of seventy-three pages on the rural schools of Mexico. In "The House of the People," Mrs. Katherine Cook has given to all interested in one of the most remarkable educational developments in the world today, an indispensable description and enchanting explanation of how Mexico is successfully attacking her formidable problem of educating the rural masses.

SAMUEL GUY INMAN.

The Full Grown Samuel Pepys

SAMUEL PEPYS, THE YEARS OF PERIL. *By Arthur Bryant. The Macmillan Company, $3.50.*

TWO OR THREE years ago Mr. Bryant gave to the public the first volume of his life of Samuel Pepys, covering the period that is practically the only one which even intelligent readers know much about—namely, the youthful years the story of which is told with such unprecedented fulness and frankness in the Diary. This second volume deals with the fully matured Pepys, now no longer the man about town and gay philanderer of literary tradition but the chief administrator of the British navy.

At forty Pepys became secretary of the admiralty, after years of service as its chief clerk. Even as clerk, an office of no great dignity or emolument, Pepys had gathered the lines of control largely into his own hands by the simple but laborious system of knowing more than anybody else about the equipment and personnel of the navy. He was a busy, fussy little man, much more honest than most though not averse to picking up profits or receiving gifts from captains and contractors. But the main thing was his fundamental loyalty to king, country and navy, the keen intelligence that he applied to the organization and equipment of the navy, and his everlasting industry. He rated an ornate barge in which he loved to parade up and down the Thames to the admiration or envy of all beholders, but he loved equally to make a swift and unexpected descent upon a navy yard and catch a crooked contractor in the act of swindling the government. Naturally he made enemies. It was this that made his years of service also "years of peril," as Mr. Bryant calls them in his subtitle.

One aspect of the public mind of the period is exhibited in the fact that an attempt was made to unseat him on the ground that he was Catholic—or at least a sympathizer with Catholicism—or anyway that his deceased wife had come from a Catholic family—or, as a last resort, that he had once had a picture of the Madonna in his art collection. All these indictments Pepys successfully disproved, though the last two were doubtless true.

He was a great little man. For all his competence, it is somehow impossible not to think of him as little. But, down to the time of the great administrative reforms in the navy in the early years of the nineteenth century, he was probably the most efficient agent in the creation of the British navy. Mr. Bryant has done a service not only to the reputation of Samuel Pepys but also to all students of the seventeenth century.

W. E. GARRISON.

How a State Handles Relief

POOR RELIEF ADMINISTRATION IN PENNSYLVANIA. *State Department of Public Welfare, Bulletin No. 61, 303 pages, 1934.*

ASSOCIATIONS of manufacturers, chambers of commerce and state legislators are inclined to speak of "returning poor relief to the localities," as though this meant placing it upon a time-tried and time-proved, systematic and equitable basis. This bulletin is the complete refutation of any such notion.

This detailed scholarly survey, published by the state department of welfare, examines the hopelessly confused, pitifully inadequate patchwork that is doubtless characteristic of more states than Pennsylvania. It shows that there are 425 poor districts in the state with populations ranging from 73 to 1,541,615 and areas ranging from four to 1,142 square miles. There are 967 persons legally charged with the administration of poor relief. Some of these officials serve without remuneration, some are paid small nominal fees and some receive salaries on a full-time basis. Of all the methods of compensating relief directors the most amazing is that of paying commissions on expenditures. Imagine a business concern paying commissions to its treasurer for spending the firm's money! This, however, is the practice in many townships and borough districts, where the treasurer receives from two to five per cent of all money disbursed.

Directors of the poor are concerned with the adjustment of delicate human relationships, a task which would seem to require at least as much special training as operating a barber or a beauty shop. Yet barbers and beauticians must pass state examinations before they are allowed to practice, while no test of fitness is required of poor directors, who are drawn chiefly from the ranks of farmers and housewives. Other occupations listed include barber, beer distributor, carpet weaver, cemetery caretaker, filling station attendant, junk dealer, plumber and saloon keeper. Of the 612 directors questioned on attitudes, about half seemed to feel that their primary duty was to keep down the poor tax by dispensing as little relief as possible. The consequences have been inadequate grants and utterly illogical variations between counties.

In one county, for example, the traditional grant, adhered to for more than half a century, is $5 for three months or $20 a year. It is given to nearly all "worthy paupers" regardless of individual needs or size of family. In other areas there is a sincere, though amateurish, effort to distribute available funds according to need. During 1933 the per capita expenditure for poor relief varied from 39 cents in Fulton county to $4.41 in Carbon county. The gross expenditure of the state's 425 poor boards was close to $17,000,000.

The laws under which this vast sum was expended are a legacy from colonial days. For two centuries legislatures and commissions have attempted to revise them. The result is confusion worse confounded. There have been over 1,400 different laws and amendments affecting poor relief in Pennsylvania. Approximately 525 of these are still in effect and many

poor directors simply do not know the laws under which they are supposed to function.

The evidence included in this report is presented in a way that will interest layman as well as professional. Each chapter is prefaced with a readable summary of the main points. Detailed statistical data are saved for the appendix. The book is timely and should convince everyone once and for all of the need for a centralized and modernized administration in order to decrease overhead, obtain better qualified personnel, raise standards of aid and simplify the whole set-up.

ROBERT E. ASCHER.

The People's Playhouse

THE AWAKENING OF THE AMERICAN THEATER. *By Ben Blake. Tomorrow Publishers, 25 cents.*

THIS little booklet provides thrilling reading. It tells the story which theater goers in or near our metropolitan areas have been vaguely aware of and which they have but dimly understood—the story, namely, of how the American theater, back in the boom days, had known "prosperity," but how it had sunk to a new low in its failure to understand and reflect the contemporary currents of life. It bears testimony to a new vitality now in evidence, and the promise which that holds for the American people. I have always loved the theater, and I have seen many good plays on Broadway, but along with other patrons back in 1929, 1930, 1931, I had a vague feeling that its rapid decline was inevitable. The economic disaster darkened half the playhouses in New York city but the real trouble was much deeper than a mere lack of economic support. The theater failed to speak to the hearts and minds of the people. It was a capitalistic institution and it could not rise above its capitalistic ideology. It had no message for the masses; no message, even, for the capitalists or the vast majority of middle class patrons upon whom its existence depended. Instead, it sought in its trivial way to distract people's minds from such unpleasant realities.

Then something happened. The masses began to dramatize their own problems. The vast majority of the usual theater patrons were unaware that laboring groups among them were stirring up their own people with dramatic readings, recitals, sketches and plays. As far back as 1926 a Workers' Drama league was organized around the conception that drama "should concern itself primarily with the lives and problems of the workers themselves, their hardships, their strikes, their aspirations." Eventually we began to hear about "Artef," a Jewish workers' theater, which had begun to attract wide attention for its daring, original productions. In 1927 a few enterprising dramatic leaders organized the New Playwrights' theater. In 1931 there appeared a shabby little mimeographed sheet with the imposing title, Workers' Theater. All these early beginnings have now grown into mighty realities. The shabby little sheet became a brilliant, attractive monthly magazine now known as the New Theater with a circulation of 18,000. The groping efforts of the many and varied dramatic groups eventually produced the Theater Union which startled New York with "Peace on Earth" (1933-1934), a daring, boisterous, thrilling full length drama which laid the blame for war squarely on the shoulders of the profit-seekers and their competitive system. The conservative press either attacked this play, or ignored it, or sought to damn it with faint praise; but church groups, peace groups, labor organizations, liberals and radicals filled the old Civic Repertory theater night after night. "Peace on Earth" was followed by "Stevedore," a race problem play. It was a greater success, and with Negro actors.

Not only did these labor groups conceive a new purpose and function for the stage, but they went into the highways and byways to develop a new audience. Thousands of people who had previously given no thought to the theater, having no interest in, or money for, the type of productions which Broadway offered, bought large blocks of tickets to see their own problems dramatized on Fourteenth street. Eventually Broadway took notice and sought to adapt some of its own offerings to the new trend.

This, then, is the story which the author here tells and which many of us saw unfold during the past ten years. Mr. Blake does not give sole credit to the left wing groups; but he does show how the spontaneity of this new dramatic upsurge within the ranks of the masses was the needed elixir for a decaying theater. And he points, significantly enough, to the fact that in 1932, the very year when the once promising Little Theater movement failed to hold its annual tournament, this new people's movement finally attracted national attention. People's theaters, under many and varied names, are now flung across the continent.

As I finished reading this brief history of the new theater there was confirmed in my mind what has been long a growing conviction. We have not used the proper strategy in "purifying" our motion pictures. Our much storming a year or two ago did some good, no doubt, but the old system remains untouched and will once more overwhelm us with trivialities the moment we relax our vigilance. We should not relax our vigilance but we must learn the lesson which the legitimate theater has taught us. There must be a rebirth of the motion picture technique, a rebirth in terms of a mass awakening to the possibilities of production within local groups and with relation to contemporary social and cultural problems. I believe that it can be done. I am quite sure that it must be done in this way if we are going to count on its being done, permanently, at all. Indeed, there are faint beginnings of just such a movement in New York city today.

EDWIN T. BUEHRER.

Cycles of the Soul

THE EVOLUTION OF MODERN PSYCHOLOGY. *By Richard Müller-Freienfels. Yale University Press, $5.00.*

WE seem to be in the age of psychology. It is becoming a charmed word, a word to conjure with. Popularized beyond any fair resemblance to scientific accuracy, "psychology" is on everybody's tongue and appearing all too often in the public print. Wandering lecturers by the score, authors, pamphleteers and practitioners are "specializing" in it. Business men are searching it for secrets of quicker and larger sales, "charm classes" are using it to increase one's appeal—economic and otherwise, teachers are becoming increasingly psychology-conscious, preachers are beginning to pour it into their Sunday evening programs, and even physicians are coming to speak of it with a degree of respect.

Much of this popular psychology is little more than watered-down psychoanalysis, without due credit to Freud. Some of it is only the borrowed teachings of our variegated assortment of unscientific mental cults. There is widespread evidence of the need of an understanding of the fundamental principles involved in this field, of the lines along which the science has developed, and of its present-day ramifications.

For such a commendable pursuit this volume by an eminent German psychologist, translated into very readable English by Dr. W. Beran Wolfe, is especially fitted. The point of view is primarily European, although frequent reference is made to our more prominent American workers in this field, and in his foreword the author practically dedicates the book to his American readers, expressing the hope that this volume will to some degree repay the debt to America that he feels he owes as a

former student of that "first modern psychologist," William James.

For only fifty years has psychology been among the sciences, half a century of "rapid development, strong reaction, passionate party battles and even turbulent revolutions." This book undertakes to be a record of these significant years. It is first of all, therefore, a history of recent psychology. To indicate the legitimate background of the modern development of the science the author gives us a glimpse of psychological concepts among ancient peoples and up through the middle ages. The history proper dates from about 1880. Neither the theoretical side nor the experimental side is sacrificed to the other in this review, and there is a constant reference to the larger world of ideas, especially in philosophy.

We have here, however, more than a mechanical chronological record of the development of psychology. The author seeks to show how one phase grew out of another, and how many are yet closely interrelated. This genetic and comparative point of view enables him all the more impartially to indicate agreements and differences, and relationships and influences in general.

In addition to this type of historical analysis we have a very frank criticism of each phase of the subject as it appears in the story. The author endeavors to be objective and impartial in his evaluations, indicating strong points as well as weak, permanent contributions as well as transient, and throughout writing with a twinkle in his eye and a saving sense of wholesome humor.

Instead of slavishly following the bare chronological record Dr. Müller-Freienfels has chosen to give us his progressive picture of modern psychology under six phases, and these "fundamental levels," as he calls them, represent the series of transformations that the concept of the "soul" has undergone in the last fifty years, it being generally conceded that the "soul" of 1930 is entirely different from the "soul" of 1880, or even of 1900.

The first phase or level deals with the problem of consciousness; the second, with the relationship between consciousness and the bodily organism, physiological psychology. In the third phase we have the study of action and conduct, the soul as the motor and steering apparatus of the individual. The fourth phase is labeled "The Psychology with 'Soul,'" and the soul here is regarded as much more than either consciousness or impulse to action, rather the underlying totalitarian structure of mental life. This naturally leads the way to the fifth phase, the psychology of the unconscious, and here we have those three mighties, Freud, Jung and Adler, with a tendency toward the abnormal states. Last of all our author describes "The Psychology of Superindividual Psychic Life," with a discussion of biological and sociological concepts as they help to create the idea of a "soul" above and beyond the mere aggregation of individual souls. The brief conclusion deals fittingly with the question: Is there a soul? In fact the entire book might roughly be considered an historical sketch of the cycle of the "soul," a soul that was banished in one form to be reinstated in another —lost to be found. An interesting appendix considers the status of what is generally referred to as "psychic research."

In this good sized volume of 500 pages we have not only a critical analysis of such leading schools as behaviorism, *Gestalt* and psychoanalysis, and clear differentiations between Freud, Adler and Jung, but constant reference to terms and concepts of contemporary significance, such as conditioned reflexes, temperamental types, suggestion, hypnosis, clairvoyance, telepathy, hysteria, the libido and the influence of the endocrine glands upon mental states. There is frequent reference to the psychiatric field and occasional discussion of abnormal mental states.

This is not among those all-too-many volumes urged as books "which every preacher should own." It would do many of us no good (alas!). But it is most heartily commended to those preachers who really want to know what this psychology is all about that is becoming such a prominent concept today, and is destined to come into much closer clash or cooperation with religion in the near future. Social workers, teachers, physicians who are beginning to suspect that there is often a mental side to the puzzling or seemingly purely bodily problems of many of their patients, those numerous psychiatrists who have no real acquaintance with the wider field of psychology as a whole, and also the general reader who wishes to obtain a comprehensive and at the same time unbiased view of this most rapidly developing science might well begin promptly to read this work. For a book so nearly encyclopedic it is refreshingly free from over-technical terminology, and is very readable throughout. It is a timely and important contribution and meets a real need.

J. Hudson Ballard.

Missionary Cooperation

Cooperation and the World Mission. *By John R. Mott. International Missionary Council, $1.00.*

Conspectus of Cooperative Missionary Enterprises. *By C. H. Fahs and Helen E. Davis. International Missionary Council, $1.25.*

THERE is now no doubt whatsoever that the great missionary enterprise of the Protestant churches of the world is reshaping itself to meet the new age that is already upon us. Many have spoken bitterly in criticism of its spirit and processes in the past and no doubt this criticism, where justified, has had its effect in hastening the changes which are already apparent. Others have damned it by withdrawing both interest and support at this time of times when it needed counsel and urging and prayer. It is too great an agency for good to be thrown thus summarily into the discard.

These two volumes are proof that the transformation of missions is well under way. One cannot read through them without a sense of deep gratitude that along one line at least the Protestant Christian churches are wide awake: viz., in the extent and seriousness of their will to cooperate interdenominationally, internationally and interracially in the far-flung programs of their missionary boards, societies, missions and churches.

Mr. Fahs and Miss Davis have assembled the cold facts. No longer can the critics of missions jibe and titter at the "isms" of Protestantism which are propagating themselves among the heathen with so much self-concern and assiduity. The cooperative and coordinating agencies are not only numerous but central in the whole structure of modern missions. Cooperation in higher education, in secondary and primary education, in medical work and in Christian literature has passed far beyond the talking stage, and beyond the tentative and experimental stage, into the stage of accepted and permanent practice and program. The authors define cooperation technically and formally and exclude all merely union and merger projects, all undenominational and non-denominational projects, and all constituencies "unaccompanied by commitments by two or more sending societies with respect to financial support, personnel, or equipment in sufficient bulk to entitle the donors to share in administrative control." They then proceed to list and describe the three hundred and thirty-eight separate cooperative enterprises which are imbedded in and integral to the Protestant missionary machinery of today.

That cooperation is essential but not easy is the theme of

Dr. Mott's little book: "Cooperation and the World Mission." This is the cooperator's *vade mecum*. The necessity of cooperation, the secrets of successful cooperation, and why cooperation fails, are set forth succinctly and forcefully by the great field marshal of the combined Protestant missionary forces of the world. (I hope Christian Century readers will permit me that much military terminology.) No one knows this particular range of missionary endeavor as does Dr. Mott, who with his twenty-five years of universally recognized leadership in interdenominational and international missionary cooperation still marches abreast of the times and at the head of the procession. Through all the business man's hardheadedness and calculating foresight and organizing genius runs the repeated and insistent note that the true motivation of this great advance is "consuming passion for the realization of the known desire of the Lord Jesus Christ that his true followers may all be one," because in such unity the greater glory of Christ would be clearly manifested.

In these two timely volumes, cooperation in modern missions has its theory and its practice set forth in such convincing manner that we agree that "cooperation must go very much farther and that soon" or it "has already gone too far."

OSCAR MACMILLAN BUCK.

The Gamut of Childhood

EARLY ONE MORNING IN THE SPRING. *By Walter de la Mare. The Macmillan Company, $5.00.*

THE subtitle of this rich book, "Chapters on Children and on Childhood as It Is Revealed in Particular in Early Memories and in Early Writings," does less than justice to the author's—as against the compiler's—share in the work. For here is an anatomy of childhood which recalls the wide sweep of the "Anatomy of Melancholy" and yet has the intensive quality of a creative work of imagination. Mr. de la Mare has set his children against the backgrounds of history and of science as well as of literature. He writes, too, as a practicing father—which means that his book is free from the sentimental baby-worship of the late Mr. Swinburne.

The adult who reads the book will not only learn much about children—including one thing which may surprise him—but he will leave the book with a very definite feeling. If he be inclined to sentiment he may express that feeling by suitably paraphrasing a line of Lawrence Binyon: "O world, be noble for her sake." It is not, of course, specifically nobility that the world needs for the sake of childhood but ordinary decency in a wider spread and more intelligence.

In the past children have, on the whole, been treated with neither of these qualities. That brings us to the surprise which here awaits the unimaginative or uninformed adult. It is the fact that children are not singers of innocence and adults singers of experience. The gamut of childhood is an even wider one, and with smaller note-intervals, than that of adulthood. Such phrases as that about things not fit for children to hear are nonsense. The worst has not only been heard by childhood but has been felt—and done. Although Mr. de la Mare's book is, in most of its pages, a record of love, laughter, early creativeness, hope, it has its dark pages, and they are, in some respects, the most revealing of the book. How many of us, friends of children, stop to think—unless we actually see it—that children face death as well as adults—and often knowingly. Fewer of us, perhaps, think that children as young as eight years have been hanged for different offenses. An eight-year-old, for example, who had fired two barns. Blackstone is quoted here to the effect that a girl of thirteen had once been burned to death for killing her mistress. That, of course, was in an earlier century. But total callousness on the part of society as a whole toward the feelings of children—apart from economic exploitation, which of course still goes on—comes uncomfortably close to our own day when we read here that Thomas Hardy as a lad of twelve witnessed a public execution.

But if the gamut of childhood at one end includes such exposures to horror as that, such physical horrors as the lives—and sometimes deaths—of chimney sweepers, it reaches at the other end to as true notes of sublimity as does that of adulthood. Even the mystical visions and more sober forms of religious insight are not denied to young childhood—although some of the psychologists of religion speak as if such phenomena did not take place before adolescence. As for creativeness in music, prose and poetry, Mr. de la Mare has records in abundance; indeed, exhibits in the arts of the written word.

Mr. de la Mare disclaims any intention to write or even to summarize the results of the science called "child psychology." He has not avoided it, however, but interpreted it in the larger context of our life with the child. In some respects, indeed, he has made a contribution to it, as when he discourses on the endeavor to guide children in sex-knowledge.

"Early One Morning in the Spring" is, in every sense, *belles lettres*, but it is just as truly the kind of book which should earn popularity by its practical usefulness. It ought to be compulsory reading for every teacher, nurse, parent or guardian of a child—even for the jurists who deal with children in trouble.

LLEWELLYN JONES.

Books in Brief

WE WHO ARE ABOUT TO DIE: PRISON AS SEEN BY A CONDEMNED MAN. *By David Lamson. Charles Scribner's Sons, $2.50.*

The author is the young Stanford graduate who was found guilty of murdering his wife and condemned to death on circumstantial evidence so vague that the court of appeals sent the case back for a new trial. That new trial has not yet been held. While waiting for it, Lamson has been in prison long enough to write one of the most remarkable, one of the sanest and—if one may say so without minimizing the seriousness of his situation or the importance of his contribution to our understanding of punishment and correction—one of the most amusing books that has ever been written about so grim a subject. Only briefly, and as a necessary explanation of how he came to be the occupant of the death cell, does he tell his own story. If his real motive was to construct an argument for his own innocence, as doubtless it was to some extent, he has succeeded better than he would by writing a brief. But the unbiased reader will be inclined, in view of the detachment and clarity with which Lamson views prison life, to credit him with a much larger and more impersonal motive. This is not a book about Lamson much more than any book is a book about its author. It is a book about prisons, still more a book about prisoners, concerning whom, as the author has discovered, the basic but forgotten fact is that they are men.

ESSAYS IN HONOR OF WILLIAM E. DODD. *By His Former Students at the University of Chicago. Edited by Avery Craven. The University of Chicago Press, $4.00.*

Our present ambassador to Germany was a professor of American history at the University of Chicago for twenty-seven years prior to that first governmental position. His own historical researches have had to do largely with the south (of which he is a loyal son), the northwest and the career of Woodrow Wilson. His students, however, have worked in other fields as well, and this volume of essays published in his honor covers a wide range of American history. Among the most interesting,

and also most timely in view of the present problems of international finance, is the "Apologia of American Debtor States," dealing with the repudiation of bonds by several states both northern and southern in 1840 and 1841. It appears that the arguments against payment, as formulated by the politicians of that period, rested upon these four grounds: the legal invalidity of the bonds; the inability of the states to pay; the relative wealth of the creditors as compared with the poverty of the debtors; and the fact that some of the large bondholders were Jews, for example Baron Rothschild. The last of these arguments was expressed with particular vehemence by Governor McNutt of Mississippi whose signature was on some of the bonds. It seems rather singular that the first argument received comparatively little stress. It is the only one that was really worth anything. Inability to pay meant not much more than inability to pay without heavier taxation, and that meant a political rather than an economic inability; state officials could not get popular support for such taxation and could not be reelected if they insisted upon it. Other essays deal with the freedom of the seas, early Chicago, American expansion, and certain aspects of the public life of Washington, Jefferson, Sumner, Joseph E. Johnston and Salmon P. Chase.

THE COMING AMERICAN FASCISM. *By Lawrence Dennis. Harper & Brothers, $2.50.*

One of the things most needed if American political discussion is to climb out of the muddle of being simply a conglomeration of personal prejudices is a definition of the term "fascism." Mr. Dennis, formerly on the staff of the state department, tries to provide that in this volume. He is scornful of those who think that "Mussolini, Hitler or an American college professor who has written a book against fascism can be appealed to as an authority to define what fascism for America would be like." But his definition does not go a long way toward dissipating the Italian and German shadows. To be sure, he holds that an American fascism will be "a radical program of sociological rationalization [the word is used in the European economic sense] to bring our social machinery up to date or to make social and institutional means fit ends," and will be adopted as an alternative to communism when the breakdown of the present order becomes generally admitted. Yet when Mr. Dennis comes to translate this into terms of a detailed program of action it turns out to be just about the same ruthless suppression of liberal thought and institutions, the same strong-arm grasping of power, the same glorification of the rule of the "elite"—which means Mr. Dennis's friends—that has marked fascism in Europe. One thing in the book is worth noting: this breed of fascism opens its bid for power with as sweeping an attack on the present order as left-wing radicals make, and it pictures itself as the same champion of middle class interests which won it a mass following in Germany.

THIS I CAN BELIEVE: AN OUTLINE OF ESSENTIALS OF THE CHRISTIAN FAITH. *By Alfred Grant Walton. Harper & Brothers, $1.50.*

A conservative liberal summarizes his beliefs about the principal facts and teachings of Christianity. In general, his attitude is that of one who, accepting the principles and results of biblical criticism and a modern view of the Bible, aims to rethink the conventional doctrines in such a way as to bring them so far as possible into harmony with this view without rethinking them all away. His attitude toward varieties of theological opinion is generous and undogmatic. On the personality of God, he is sound and safe. The status of Jesus is defined in terms of qualities of personality rather than metaphysical essence. The question of the virgin birth is avoided except for a reference to "his father who was named Joseph." The resurrection of Jesus "may be accepted as a historical fact so well authenticated as to permit no denial." The miracles are rationalized so far as possible, but the author takes no clear position further than to say that "if we do not believe in miracles we do not have to deny God," and to give the opinion that the so-called miracles were probably remarkable events in accordance with laws of nature not understood. The discussion should prove liberating to many and it ought not to be greatly disturbing to any.

THE WHOLE WORLD & COMPANY. *By Gretchen Green. Reynal & Hitchcock, $3.00.*

Gretchen Green has gone around the world on a shoestring, financially speaking, but she is evidently rich in the qualities that make varied experiences both possible and profitable. She did social work on New York's east side, operated a tearoom in Miami, tutored the children of a native prince in Morocco, served as secretary to Tagore in India, was police matron in a town in Idaho, and had sundry occupations in China, the Dutch East Indies and elsewhere. She has mingled on terms of familiarity and congeniality with the highest and the lowest and has evidently had a marvelous time. With all this traveling, she has never been merely a traveler, and her purpose has not been merely to work her way from place to place. Her style has an infectious gaiety, but one cannot avoid the feeling that her work has been done with a serious conviction that it needed to be done and it was her duty to do it. She is the daughter of a clergyman and the granddaughter of a bishop, and her interest in the church is undiminished and unconcealed, but her missionarying has been of a very unconventional sort. Her narrative moves swiftly, often jerkily, but it has the vigor and vitality that she herself must have had to carry through this series of glorious adventures.

PROPAGANDA AND THE NEWS, OR WHAT MAKES YOU THINK SO? *By Will Irwin. Whittlesey House, $2.75.*

Mr. Irwin should know almost everything there is to know about propaganda; he was one of the chiefs of the Creel bureau during the war. As a matter of fact, however, his book does not contribute as much toward answering the question in his subtitle as Professor O. W. Riegel's "Mobilizing for Chaos," or George Seldes' "Freedom of the Press." What Mr. Irwin does is to give a fairly full and objective account of the development of journalism as an art, with extended attention to the growth of the propagandistic aspect of journalism during the world war, and since. Curiously enough, all this seems to lead up to three closing chapters in which the misfortunes of Mr. Hoover in gaining public esteem as President are represented as having been the result of a propaganda campaign conducted by his political opponents rather than the result of any failure on the part of Mr. Hoover's policies to relieve the public distress. Is there any possibility that this is in itself another bit of propaganda, not unconnected with the possibility of a Hoover come-back candidacy this year?

CONTEMPORARY AMERICAN WOMEN POETS. *Edited by Tooni Gordi. Henry Harrison, $3.00.*

Just why there should be a segregation of the work of women poets at this stage in the world's history is a little hard to say. (Certainly it is not a survival of that mid-Victorian prudery which declared, through the voice of one of the ultra-pure, that the placing of books by men and women authors on the same shelf "must not be tolerated.") The thing has been done before but never so comprehensively. It is a big book. The work of more than thirteen hundred poets is represented. As there are not thirteen hundred good poets in America—to say nothing of that many women who are good poets—it necessarily follows that the volume contains a great deal of mediocrity. This does not condemn it. There is a great deal of mediocrity in most volumes of poetry; and the poetry of mediocrity also

has its value. But this collection also contains a great deal of verse of very high grade. It is gratifying to observe that some of it is by authors whose names are quite unknown to fame.

THE EXILE. *By Pearl S. Buck. Reynal and Hitchcock, $2.50.*

What it was like to be a woman missionary in China a generation ago is more vividly portrayed in this life story of the author's mother than it could have been by any fact-finding commission that might have been sent out, even if fact-finding commissions had been in vogue a generation ago. There are some aspects of the great adventure of seeking sympathetic and helpful relationships across racial barriers that cannot be studied by methods of sociological analysis or reduced to statistical tabulation. They can perhaps be best interpreted by a novelist with a passion for reality and an acquaintance both wide and deep with the body of relevant facts. The subject of this story—which is at once a story, a study, a memoir and a tribute of discerning affection—was evidently a very unusual missionary as well as a very remarkable woman. The book is quite different in style from Mrs. Buck's novels, but is of the same piece of quality and insight.

THE AMENITIES OF BOOK-COLLECTING AND KINDRED AFFECTIONS. *By A. Edward Newton. The Modern Library, 95 cents.*

Since its first publication, nearly twenty years ago, this collection of essays on the fascination of old editions and rare books has grown in favor among those who "collect," as well as buy, books. For himself, and for reasons of which at least one should be obvious, this reviewer has never yielded to the temptation to pay a hundred dollars for a two-dollar book because Wordsworth presented it to somebody or because it is of a suppressed edition that has a curious typographical error on page 167. Nevertheless, he confesses the charm of first editions and does not doubt that, to the people who buy them, the rarities of the auction room are worth all they pay for them and more than anything else they could buy at the same price. Mr. Newton's book is a delight to all the bookish, even those who do not "collect," and a treasure to those who do.

NASKAPI, THE SAVAGE HUNTERS OF THE LABRADOR PENINSULA. *By Frank G. Speck. University of Oklahoma Press, $3.50.*

This is the tenth volume in a series, issued by the University of Oklahoma Press, on the civilization of the American Indian. Mr. Speck, assistant editor of the American Anthropologist for the past fifteen years and a professor at Swarthmore, has published studies of the cultures of many Indian tribes. The group here considered is small and remote, but remarkable for the fixity with which it has maintained its customs and ideas in spite of long contact with white men. One reason, perhaps, is that it has nothing that the white man wants. That makes it safe to be different. Of special interest is the full account of the religious views and practices of the Naskapi.

CARIB QUEENS. *By Charles E. Waterman. Bruce Humphries, Inc., $1.50.*

The Haitian creole queens whose stories are here told are: Defilée, African-born (therefore not a creole), who became the wife of the first "emperor of Haiti," Jean Jacques; Marie-Louise, wife of his successor, Christophe; and Josephine, born in Martinique, who became empress of France. In telling his colorful stories the author draws freely upon imagination where facts are lacking. It would perhaps be a little better if he did not say that the body of Dessalines "laid" all day where it had fallen, and that his grief-stricked widow "laid" on it all night.

THIS WAS LIFE: A NOVEL. *By James Weber Linn. The Bobbs-Merrill Company, $2.00.*

It is probably betraying no secret to say that this novel deals with life at the University of Chicago in the gay nineties when the university itself was in its infancy—if an institution that was so full of surging and tumultuous energy even as a two-year-old can be said ever to have had an infancy. Both the place and the faculty characters wear a perfectly diaphanous and unconcealing veil of fictitious names that hides nothing from those who were on the ground. The picture represents truly some aspects of the time and place. Among other things, it reminds us, also truly, that flaming youth did not begin to flame after the late war.

DESOLATE MARCHES: TRAVELS IN THE ORINOCO LLANOS OF VENEZUELA. *By L. M. Nesbitt. Harcourt, Brace & Company, $2.50.*

An engineer in the employ of an oil company is assigned the duty of making a survey of an extensive area in the back country of Venezuela. He gives a straightforward and factual account of his travels and experiences in this little known and, as it seems, rather unalluring region.

ATLAS OF HUMAN ANATOMY. *By Jesse Feiring Williams, M.D. Barnes & Noble, $2.00.*

Thirty-two pages of text and 32 pages of colored plates give as much information about the structure of the human organism as one scholarly professor of anatomy and three skilful draftsmen can compress into that much space. The plates, though small, are exceptionally well drawn and well printed.

The Question Box

I have seen in a newspaper the report that a fragment of manuscript of the Gospel of John has been found which comes from about the year 100 A.D. and seems to prove that this Gospel was in circulation at that date, and to discredit the claims of critics that it was not written until the middle of the second century; and therefore that the apostle John could not have written it. What are the facts? B. G. F., Portsmouth, Ohio.

THE recent discoveries of New Testament fragments, including the one referred to, have been welcomed by New Testament scholars as throwing fresh light on the problems of the date and provenance of the Christian scriptures. It has been a long time since any radical critic placed the writing of the Fourth Gospel as late as 150 A.D. Competent authorities place the fragment mentioned in the first half of the second century. None of them date it as early as 100. It is an accepted view of scholarship that John and probably all four of the Gospels were known in Egypt, where these papyri were found, by the year 140. Professor Goodspeed believes that the Fourth Gospel was written about 110, and that the fourfold collection was made about 125.

The fragment in question lends no support to the view that the Gospel is the work of the apostle John. The characteristics of that document render all but incredible the tradition that the author of the latest of the Gospels is the work of the disciple and friend of our Lord. New Testament authorities are all but unanimous in the conviction that it comes from the hand of a Christian leader of Ephesus, who, acquainted with the earlier Gospels, and deeply influenced by the epistles of Paul, composed a fresh interpretation of the spiritual significance of Jesus in terms of Greek thought. Most modern New Testament experts would agree with Dr. Goodspeed when he writes: "The whole character of the narrative and its evident preference for the symbolical and theological, as compared with the historical, are against the assigning of its composition to a personal follower of Jesus. It is very probable that it was written by that Elder of Ephesus who perhaps after the publication of this Gospel wrote the three letters that bear the name of John." (The Story of the New Testament.)

The discovery of this fragment of the Fourth Gospel affects in no way the seasoned conclusions of criticism regarding that work.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Vickers Faces Arms Inquiry

Head of Munitions Firm Protests Against Interpretations of His Letters—Great Peace Meeting

(Correspondence from England)

LONDON, Jan. 14.—The evidence given by Sir Herbert Lawrence and Sir Charles Craven before the arms commission was important. They spoke on behalf of the firm of Vickers. Since they were before the commission for hours, it is impossible as yet to summarize their case. It must be said that they were most indignant at the charges made against their firm and at the same time were ready to make admissions which show in what a world of intrigue this armament business is carried on. The things which seem most innocent to the armament firms must awaken suspicion in everyone else.

When Sir Charles Craven explained his letters read before the American inquiry he was very angry at the construction put upon them. The letter he wrote to Mr. Spear on Oct. 7, 1927, he explained in this way: "Naturally, had I known such letters would be published the wording would have been different," and he added that everything in the letters would bear close investigation. The obvious comment is that the letter written without fear of publication is more likely to express the mind of the writer than a letter written for public consumption. The files of the company are to be open for two members of the commission—Sir Philip Gibbs and Dame Crowdy—to inspect.

* * *

Armament Makers On Defensive

The effect of the evidence so far recorded is to reveal the perfectly honest mentality of the witnesses and their complete failure to look at their trade as others see it. They corrected many exaggerations in the attack upon their firm, but nothing has been said by them to remove the suspicion that such a firm is a danger to the peace of the world. They may not *mean* to bring about war; they are not a "ring," but they have all kinds of international understandings; they may not control some foreign companies, but they hold shares in them. Vickers make a most formidable defense weapon against air-attack, which at present would serve to protect foreign nations against any British attack, for the British government has not seen fit to order it. They say that the business gets dirtier the farther you go from London. "The farther you get away from here," Sir Charles said, "the looser the business morals are." He *thought* that; he did not know it. There is more to be said upon many of the facts and opinions raised by these representatives of Vickers.

* * *

A MacDonald vs. A Churchill

The Scottish division of Ross and Cromarty is now the center of interest in home affairs. Mr. Malcolm MacDonald will stand as representative of the liberal nationalist party; he will have the support of Mr. Baldwin. The unionist party in the division have chosen Mr. Randolph Churchill, on the ground that Mr. MacDonald had been foisted by headquarters in London upon the division. The contest may raise again the whole question of the loyalty of the tories to the national government. Many of them seem to think that they could do very well without their "liberal" and "labor" associates. Churchill promises a lively contest. There are few serious people who would think it a gain to change Mr. Malcolm MacDonald for Mr. Randolph Churchill.

* * *

Miners Make New Offer

Mr. Jones, the secretary of the Mine Workers' federation, made an important offer yesterday. If better offers could be made for the lower-paid districts, he said, then the miners would abandon their demand for a uniform increase of wages, on condition that there was established a national negotiating body to discuss the national rate of wages and other matters. A five years' agreement might be made, and during that time the whole trade might be surveyed and plans made by owners and men. The proposal seems too sensible to be adopted by the mine owners!

* * *

What Are Universities Here For?

Professor Laski thinks that the time has come for the universities to ask "What are we here for?" He gives this among his own suggestions: "In the social sciences this London school of economics is unique in attempting to study civilization scientifically and present conclusions; but it ought not to be unique. Manchester university ought to be, let us say, watching the civilization of Manchester and reporting on it, or it ought to be studying the governmental life of Lancashire."

* * *

And So Forth

Since 1933 a national commission under the chairmanship of Mr. Oliver H. McCowen has been at work upon the Y.M.C.A. It has for its purpose the overhauling of its machinery and restating of objects and its ideals. The report will be presented at a convention early this year.

The Birmingham town hall has a record of famous meetings from the days of John Bright and Dale but it was never the scene of a more remarkable assembly than on Jan. 13. All the religious bodies in Birmingham had called the citizens to pray for the peace of the world. The Jews were there with the Christians, churchmen and free churchmen. Mr. H. G. Woods of Woodbrooke read a lesson. Bishop Linton led the whole company in repeating the Lord's prayer and gave the blessing. The lord mayor presided. The Salvation Army band led the music. The Catholics, who were the only absentees, held at the same hour special meetings for prayer in their churches.

EDWARD SHILLITO.

Clergy Defend Radical Press

Rebuke District Attorney for Threat Against Publications—Methodist Federation Under Fire

(Correspondence from New York)

NEW YORK, Jan. 27.—A half dozen New York ministers deserve honorable mention in this week's news correspondence. The local district attorney, William C. Dodge, long under fire for gross neglect and mishandling of criminal cases, has sought to regain favor in the public eye by the well-known device of persecuting communist and other radical publications. Goaded by the Hearst press, and tacitly encouraged by the American Liberty league, Mr. Dodge and his lieutenants armed themselves with an obsolete "criminal anarchy" statute and descended on the communist Daily Worker, the Jewish Morning Freiheit and the Workers' Library with a demand that they show cause for continuing their publications.

Fully prepared for such an act of suppression the New York city affairs committee, under the leadership of outstanding ministers and laymen, promptly protested. Said John Haynes Holmes, their chairman: "The City Affairs committee is greatly interested to hear of your inquiry into the affairs of the Daily Worker and frankly confesses its eagerness to know upon what grounds you are proceeding against the official organ of the communist party which now, as for years past, is carried in the government mails by a postoffice department which scrupulously guards the public interest from attack. . . . Before the newspapers of this country there stands the bulwark of the bill of rights. . . . It is our sacred constitution which you are dealing with, Mr. District Attorney. Be careful lest you add one more mistake to other mistakes you have made. . . ." Bishop Francis J. McConnell, in his own behalf, also wrote a scathing denunciation of Mr. Dodge's tactics. Other religious leaders joining in the protest were: Rabbi Stephen S. Wise of the Jewish Free synagogue, Rev. Howard Melish of the Holy Trinity church, Brooklyn, and Dr. John Lovejoy Elliot of the Ethical Culture society. In the face of such prompt and vigorous protests it is extremely doubtful whether the district attorney will have the courage to go through with his original plans. At any rate, and for the time being, all is quiet on the publication front.

* * *

Methodist Federation Under Attack

The Methodist federation of social service, long inured to attacks from the left, has the honor of once again attracting public attention with its January issue of the "Social Questions" bulletin. This report occupied as much as a full column in various New York papers under the heading, "Methodists find liberty ebbing." There are many factual data in support of this

claim. Under the title, "Force and Violence," the survey recounts the lynchings, beatings, vigilante raids, police brutalities and cases of suppressive legislation enacted during 1935, in the east, the middle west, the south and the west. The whole gruesome record shows "that the struggle between the privileged and the underprivileged in this country is rapidly and generally developing into violent action. It is motivated not only by the desire to stop the workers from organizing and getting more pay, but also by fear of impending social change. . . . At least 73 workers, sharecroppers and Negroes were killed in economic struggles and lynchings during the year," and, significantly, "no employer." The M.F.S.S., under Prof. Harry F. Ward's leadership, and in response to the attacks launched against it, is carrying its campaign of the exposure of the social conflict into all the large industrial centers of the country.

* * *

Government Drama Project Loses Its Director

Elmer Rice, author of such well-known Broadway plays as "Judgment Day" and "We, the People," and until last week regional director of the government's theater project, has resigned in protest against federal censorship and interference. Mr. Rice is a playwright of no mean ability. He is concerned, primarily, with contemporary problems, and his appointment as regional director was hailed by many liberal groups who had witnessed his strenuous presentations of the social conflict. The first production, "The Living Newspaper," including a sketch on Ethiopia, had been widely announced when the assistant federal administrator, Mr. Jacob Baker, insisted on the elimination of Mussolini and Hailie Selassie as characters appearing in the play. Out of the dispute came the announcement that Mr. Rice would resign and that another play, an "unpromising" presentation of the unemployment situation, would be substituted. Mr. Rice charged that the censorship forcing his resignation did not come until he had outlined to Mr. Baker other productions which were being planned. Said he: "We are confronted here with the evidence of the growth of fascism, which always uses censorship as its most effective weapon."

* * *

Authors Join Actors to Protest Censorship

The reverberations of the WPA theater dispute will continue for some time. A protest against Mr. Rice's "enforced resignation" will be sponsored by members of the City Projects council at a public mass meeting tomorrow, at the Union Methodist church. In the meanwhile protests are accumulating. The Authors League of America, with Elmer Davis, its vice-president, as its spokesman, has sent a telegram to Washington asking whether the action taken by the local federal administrator would receive the endorsement of the federal government, and "whether only such plays as your administration approves" are to be presented.

* * *

Broadway Church, Refuge For Theater Groups

This hospitality on the part of the Union Methodist church toward the City Projects council and the Authors league, is consistent with its policy of the past few years as carried forward under the leadership of its present minister, Rev. C. Everett Wagner. Innumerable theatrical and other organizations, characteristic of America's greatest theater district, find in this Methodist church, just off Broadway, a meeting place in which they are free to discuss their problems and to organize their activities. Musicians congregate there, also dancers, radio operators, department store clerks, library attendants, electricians, stage hands, and other professionals, many of whose tasks would be unknown and unrequired anywhere else. The Union church, long since deprived of a residential constituency, has organized its program around the basic needs and demands of these varied professional groups, and has drawn a large part of its membership from their ranks.

* * *

Catholics Repudiate Hearst's Policies

In an open letter to William Randolph Hearst, replying to his recent editorial compliments to Catholics on their "militant fight against communists," the Catholic Worker declares that Catholics will not join in any united front with Hearst against communists. "Catholics do not fight communists, but communism," the letter declares. "Catholics do not subscribe to the class war which you are doing your best to advance. Nor do Catholics support the anti-peace movement you foster. . . . The Catholic fight on communism is one based on philosophies, not on economics. . . . Please, Mr. Hearst, Catholics have a tough time to be understood. Do not complicate the issues more. Stay on your own side of the fence."

EDWIN T. BUEHRER.

Rural Workers Meet

Hold First National Conference in Twenty Years—Adopt Findings

The National Conference on the rural church which convened in Washington, D. C., on Jan. 14 for a three-day session, was the first such gathering held in the United States since the Columbus conference in 1915. The 250 delegates and numerous visitors, who came from the south, New England, the east and middle west, included executives and country ministers. In the early stages of the conference some of the younger leaders were impatient. Old wheat was being thrashed over again. The discussion groups were too large; and the points of view too diverse to allow for progressive findings. For a few the rural church presented no national problem.

As the sessions progressed, it became apparent, however, that the conference was making valuable contributions. Among these was the educational content of the addresses and discussions which delineated rural trends and sectional attitudes and conditions; the nurture of the conviction that a revitalized rural Christian faith is of primary concern to national wellbeing; and the intensification of the belief that Protestant denominations must supplant their passive assent, or opposition to interchurch cooperation, by positive financial and moral support of this growing and dynamic movement.

The findings indicate an interest in a

COKESBURY
GOOD BOOKS

The Way, The Truth, and The Life
By HENRY M. EDMONDS

IN THESE SIXTEEN SERMONS by the minister of Independent Presbyterian Church, Birmingham, Ala., is an abundance of refreshment and stimulus for any preacher. The sermons adhere remarkably to the general title of the series. Dr. Edmonds proposes Jesus—his way, truth and life. Rich in illustrations! $1.50

We Face Calvary—and Life!
By G. RAY JORDAN

Ten Lenten sermons on the application of the *Christian way* to the world in which we live. Some of the sermon themes: *The Way of Christ, The Challenge of the Cross, Disillusioned But Not Embittered, Loud Praise or Living Portrayal, Immortality and a Disillusioned World.* "Dr. Jordan's sermons point to a faith that actually directs one along the highroad of noble living."—*Church Management.*

Religion and the Church Tomorrow
By ABRAMS, BABSON, BADER, BEAVEN, CAVERT, HOUGH, LEACH, McCONNELL, SHACKFORD, STOLZ (Wyand, Ed.)

Authorities in their respective fields speak frankly and pertinently on such subjects as *The Need of Religion Tomorrow* (BEAVEN), *Its Social Content* (McCONNELL), *Its Pacific Goal* (ABRAMS), *Its Contribution to Mental Health* (STOLZ), *Those in the Pulpit* (HOUGH), *Those in the Pew* (BABSON), and other chapters stressing the dynamic in the Christian religion. $2

Songs from the Slums
By TOYOHIKO KAGAWA

Readers everywhere comment upon the remarkable revelation which Kagawa makes of his heart and soul in this book. *Read it now!* While the eyes of all America are focused upon him.

"If you want stark realism to stab your social conscience awake; if you want the record of a sensitive spirit reacting to the tragedy of life; if you like sharp, vivid pictures; if you want to catch the passion of one of the greatest Christians of our time—for all these things and more you will value SONGS FROM THE SLUMS." —*John C. Irwin.*

Introduction and biographical sketch by Dr. Sherwood Eddy. $1

AT YOUR BOOKSTORE
Cokesbury Press—Nashville

spiritual message, the need to meet change with change, the right of self-determination by local churches, the necessity for fewer and better churches in well-defined areas, a competent and rural-minded ministry and executive staffs, state branches of the Christian Rural fellowships, a religious rural journal, the study of economic cooperation as an expression of Christian brotherhood, and the promotion of locality and regional conferences for the advancement of the rural church. The larger parish plan, the "essential idea of which is to unite in a common program of ministry all the available religious resources within one natural, larger community," was commended as offering the most promising form of rural church organization.

Among the speakers were Mark A. Dawber, of the Methodist board of home missions; C. J. Galpin, Falls Church, Virginia; O. E. Baker of the United States department of agriculture; and Malcolm Dana of the Congregational church extension boards. The conference was sponsored by the Home Missions council and the Council of women for home missions. Another national conference on the rural church is to be held in the middle west during the year.

MARK RICH.

Dr. Brightman Heads American Philosophical Association

Dr. Edgar S. Brightman, professor of philosophy in Boston university, was named president of the American Philosophical association at its recent meetings in Baltimore.

Baptists Mark Telugu Jubilee

Mission in South India, After Discouraging Beginning, Now Has Large Membership Among Poor

(Correspondence from India)

NAGPUR, Jan. 1.—Today there opens at Ongole, a small town on the east coast of south India, the centenary celebration of the American Baptist mission which began work among the Telugus of this area in 1836. Discouraged by lack of results the board of this mission in America contemplated closing the work three times during the first 25 years of its history. In 1861 the board decided unanimously to close the mission and send its missionaries and money to Burma where the work was prospering. But an enthusiast named Lyman Jewett questioned the action of the board and he, with Clough, carried on the work. The mission worked in the beginning, and is working today, mostly among the depressed classes. Drawn from these downtrodden people there is now connected with this mission a Christian community of over 100,000 who have made remarkable progress in education and self-help.

As a fitting and practical memorial to the completion of 100 years' work, the members of the churches connected with this mission are now making plans to raise Rs. 100,000 to serve as a permanent endowment for meeting the basic needs of the church.

* * *

Graduate School of Social Work

A graduate school of social work, the first of its kind in India, is to be opened in Bombay next June. It is being established by the trustees of the Dorabjee Tata trust, Dorabjee Tata being a Parsee millionaire who left enormous bequests for the public good. Part of this bequest is being used to establish an up-to-date institute for carrying on research in cancer. The faculty will include Dr. Clifford Manshardt, a missionary in Bombay of the American board who has made quite a success of his neighborhood house in one of the most crowded parts of Bombay city. Among the two other members of the faculty is a Christian Indian, Dr. J. M. Kumarappa, who had his training in Harvard, Boston and Columbia. The course of study is for two years and admission will be restricted to carefully selected graduates of Indian universities.

Dr. Arthur E. Holt of the Chicago Theological seminary will, it is announced, be visiting professor in the school for the academic year 1936-37. This will be Dr. Holt's second visit to India.

* * *

American Negro Delegation Covers India

The Negro delegation that is visiting India under the auspices of the Student Christian movement has now visited all the important student centers in south India. Within a few weeks, they will proceed to Burma and then resume their tour in other parts of India. Everywhere they have been received with great cordiality and enthusiasm, not only by Christian groups, but also by the general public. Their messages are listened to with great appreciation. The story of 14,000,000 Negroes who were treated as slaves till some 75 years ago, acquiring for themselves an accepted position in the national life of America in the midst of hostile surroundings, is being eagerly listened to in India. It is setting many of our people to thinking seriously about the problem of the 50,000,000 of the so-called depressed ilasses we have in India.

* * *

Nehru Charges Government Has Lied About Him

In the administration report of the government of Bengal for 1933-34, recently published, a paragraph appears in which a serious allegation is made about Jawaharlal Nehru. It is stated that in January 1933, in consultation with the leaders of the subversive movements in Bengal, he prescribed a militant program based mainly on his extreme socialist views and designed to attract the peasant masses. It is further alleged in the report that this agitation was planned to be carried on under the guise of anti-untouchability activities and with the money collected for Harijan work. Mr. Nehru, now in Europe attending his wife who is seriously ill and under expert treatment (readers may remember that he was released from imprisonment to go to Europe to see his wife) has demanded that in the interests of public morals the statement in the government report should either be justified or publicly withdrawn. He calls it "an astounding and amazing lie."

P. OOMMAN PHILIP.

A New Idea . . . A Biblical Novel from the Standpoint of "Higher Criticism"

BY THE WATERS OF BABYLON

By LOUIS WALLIS

THE tale goes back to a time when the temple at Jerusalem housed a pantheon which included the male and female deities, Baal and Ashtar. The temple provided safety deposit vaults for the wealthy exploiters of the people, and served as headquarters of the red-light district, with rooms for professional prostitutes of Ashtar.—The story turns around the relations between the wealthy noble house of Shaphan in Jerusalem and a poor family in a south Judean village near the wilderness.—The scribes of the house of Shaphan in the capital are secretly preparing a "great book" (ultimately to become the Bible), which is begun in Palestine under the inspiration of radical prophets, such as Jeremiah, but finished in exile under priestly influence *"by the waters of Babylon."*

From the late Prof. J. M. Powis Smith, the University of Chicago: "I congratulate the author upon the creative imagination that the book displays, and upon the closeness of its description of Palestinian life in the fifth and sixth centuries B.C. to historical reality."

Commended by leading scholars and clergymen

$2.00 at all bookstores—add 15c by mail

THE MACMILLAN COMPANY :: NEW YORK

Southern Cities Greet Kagawa

Addresses Monster Mass Meetings and Numerous Forums—Reveals Great Physical Endurance

(Correspondence from the New South)

NASHVILLE, Jan. 27.—The initial part of Kagawa's American tour was through the southeastern states; it was a triumphal march from the first. Two hundred places requested dates but as only eighteen days were allotted and two-day visits were preferred, seven cities were given two days each and five others were accorded from a single address up to a day's visit. His desire was to meet leadership groups for intensive conference but he yielded to the demand for mass meetings and the crowds ran away with the schedules. The mass meetings averaged about 4,000 and the daytime conference groups filled the largest churches. In Nashville, as an example, the large auditorium was filled an hour before the time announced for the evening meeting, hundreds stood through a two-hour program, though many of them could understand only by guessing at much, and more than 1,000 were turned away. An effort to enlist a "conference group" who would go straight through all the meetings, then meet Kagawa in a closed conference at the end of the visit, resulted in more than 600 signing up; but the plan to reserve seats for them was rendered impracticable by the swamping rush of the crowds.

* * *

Great Mass Meetings And Forums

Owing to the canceling of an airplane trip because of storm, Kagawa's party arrived two hours late for the opening meeting in Nashville but were greeted by 1,500 people. Delegations came from as far as 100 miles distant. All the meetings were interracial without any segregation in the seating but not many colored folk came to any but the special meetings at their own college auditoriums. In Atlanta the program was bi-racial and the Negro meetings were attended with the same crowds and enthusiasm as the white. Labor, ministers, youth and colored folk were given special forums in most of the cities. Contributions to Kagawa's work in Japan far outran the $100 per day above all expenses requested. In Nashville simply passing the hat at the mass meeting yielded $540 in cash. The cities in which he appeared in this initial southern trip were Memphis, Nashville, Birmingham, Atlanta, Chattanooga, Knoxville and Norris, Ashville, Durham, Richmond and Washington.

Kagawa will deliver a series of lectures on a special foundation in Louisville in December and fill an engagement in Lexington and, it is hoped, at Berea while there. Spring dates are made for the southwest, including New Orleans where, at no little sacrifice, the local committee surrendered their dates to the meeting of the missionary executives at Asbury Park. Florida, where he was dated for the great series of missionary assemblies in February, expects a visit in May, and the writer, as director of his southeastern tour, hopes one will be given Tuskegee institute where a rare appreciation for his work will be found.

* * *

Reveals Great Mental and Physical Endurance

Kagawa will arise at 4 a.m., spend an hour in meditation, read and write for two hours, go out to some home for breakfast, hold two meetings during the morning, lunch as a guest at a luncheon club, hold a conference or two, make an afternoon lecture and answer questions from one and a half to two hours, accept an invitation to dinner, address a throng at night, meet a group in conference after the lecture, greet the endless number who crowd around him at all times, autograph books until someone drags him away, answer all queries politely, though crisply, and get to his room late for the five or six hours that suffice for his night's rest. He literally wears his entourage out though they rest while he talks.

* * *

Kagawa Prefers Small Leadership Groups

Kagawa is not at his best before great audiences; he is at his best before the smaller, intensive leadership groups. In the mass meetings his otherwise excellent English gets blurred. In the smaller groups —up to 500—every word comes with distinctness and great force. He wastes no words; his address is succinct, meaty, logical, dynamic with sincerity and forcefulness. He hews to the line, speaks with the courage of a prophet but with the persuasiveness and tolerance of an apostle of love. He answers questions in the forums with an epigramatic directness and never lacks an answer. His pitiless honesty and his great breadth of knowledge give his answers a rapier-like incisiveness. He makes no equivocations, argues little, appeals always to things that lie beyond the institutional and the opportunistic, but he is never an iconoclast. He delves, or rather penetrates, deeply into the fundamental principles of Christian teaching—penetrates rather than delves because his method is that of flashing insight rather than of laborious delving. He ranges the olympian heights of history, science, philosophy and literature in his illustrations and references. His mental grasp is as remarkable as is his spiritual insight, and his physical endurance is equally great.

* * *

A Modernist, but Always Intensely Practical

He believes firmly in the power of mind over matter and in meditation, he says, he gathers strength for his daily task. He accepts science and evolution, all the ascertained findings of scholarship, welcomes the machine age, rejoices in modernity but would mobilize all findings and forces under an altruistic philosophy of brotherhood. Thus his Kingdom of God movement begins in evangelism and issues in economic cooperatives. It includes education, labor and farmer organization, social welfare work, the building of churches, all practical means that will raise the standard of living for the underprivileged, unite the strong in the service of the weak, utilize the principle of mutual aid and replace the paganism of the competitive, self-seeking so-

FREE!

A Copy of the Religious Book Club Bulletin

A compact literary magazine . . . devoted exclusively to authentic reviews of the best new religious books . . . covering the many fields of religion . . . particularly those that form a part of the working minister's province.

Such are the contents of the Religious Book Club Bulletin.

Books of all publishers are submitted to the Editorial Committee. When they have been carefully appraised, those most suitable are reviewed in the Bulletin, especially the outstanding volume which is discussed at some length and is designated as the Committee's primary selection.

Many of you have considered joining the Religious Book Club. But perhaps you have wondered just how the Club's service could be adapted to your particular circumstances.

The Bulletin will show you. It illustrates not only *what* books are selected by the Editorial Committee—Cadman, Fosdick, McConnell and Robbins—but *why* they are recommended as being the best of the current output. It contains the full list of Former Recommendations (classified for easy reference) which have become "musts" for the library of clergyman and layman alike.

We will be glad to send you free a copy of the Bulletin. There is no obligation involved.

COUPON CC95

Religious Book Club, Inc.,
80 Lafayette Street,
New York

You may send me *without* obligation a sample copy of the Religious Book Club Bulletin.

Name .....

Address .....

City and State .....

SAFEGUARD PRODUCTIVE CAPITAL

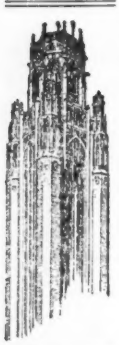
BANK credit deflected from production of goods and employment of labor by recurrently inflating ground rent and heavy taxation.—Credit thus piles up abnormally.—Interest rates fall and credit goes into stock speculation.—Real issue today is productive capitalism *vs.* finance capitalism.—Can be dealt with only by transferring taxation from industry and improvements to ground values.—No exploitation of labor by capital in absence of ground monopoly.

Minneapolis Tribune: "A sensible suggestion at a time when big business and smal business as well is crying for relief from heavy taxation . . . Seems to fit the picture of what industry needs today."

A new book by **LOUIS WALLIS**, author of *God and the Social Process.*

75 cents, *bookstores or*

DOUBLEDAY, DORAN & CO.
Garden City, Long Island, N. Y.



An Anthem Every Week

will cost your church only $16.00 for nine months, which is about 46 cents a week (or 1½ cents each) for thirty copies. For further information address:

CECIL MICHENER SMITH
The Chicago Theological Seminary
5757 University Avenue
Chicago, Illinois

cial order with that of brotherhood and cooperation. He says Gandhi's error is in advocating a retreat back to primitive simplicity, and Tolstoi's is over-intellectualism. He is neither a "Japanese Tolstoi" nor a "Christian Gandhi," nor is he a "modern St. Francis"; he is Kagawa—a spiritual genius in his own original right, as his works do amply testify. His work in rebuilding slum areas, organizing farmer cooperatives, experimenting in all sorts of things that promise to make "two blades of grass grow where one grew before," organizing rural churches, founding laymen's schools, building hospitals, and doing a score of practical things in organization and institution building, meanwhile doubling the membership of the evangelical churches in Japan and writing a hundred books and pamphlets, testify to the genius of a man who is at heart a poet and mystic.

* * *

An Apostle of Simple Living

I cannot close this article without one word of comment on the intrusion of our American manners upon this humble friend of the poor and apostle of simple living, sharing his all. We *will* think of his coming in terms of crowds while he prefers intensive, leadership groups. The entertainment committees thrust him into expensive hotel suites although he lives at home in a simple bungalow and refuses to be dined in luxuriant hotels because wage earners, tenants and the poor cannot share such things. He accepts the situation here because he is our guest but it is not to his liking, and he would much prefer that the money spent be given to his work in Japan. He apparently has accepted our churchly desire for the inspirational and interpretative and yielded to it so far that many feel disappointed over the amount of time given to the cooperative movement. But how many of our ministerial and church leaders are interested in cooperatives as an economic expression of Christianity or in cooperation as a way of life?

ALVA W. TAYLOR.

Dr. Poling May Go to Philadelphia Church

Daniel A. Poling, president of the World's Christian Endeavor union, has been recommended for the pastorate of Grace Baptist temple, Philadelphia, by the board of deacons of that church. It is expected that the congregation will confirm the selection within a few weeks. This is the church founded by the late Russell H. Conwell.

Turkey Builds Huge Air Fleet

Rushes Preparations for Military Defense—Roman Catholics Use Turkish in Services

(Correspondence from the Near East)

ISTANBUL, Jan. 1.—Turkey is today one of the most pacifically minded nations. Yet long before the present crisis arose, barely veiled threats on her Aegean coast and her European provinces roused her fears and caused her to build railway lines of more strategic than economic importance. However effective these measures may have been, it appeared clear during the past year to the generals responsible for Turkey's destiny that as defense measures they were below the necessities of the moment and that an air force proportionate to her military power was urgently needed. This realization was expressed in Ismet Inönü's sensational public declaration in June last that Turkey was going to have an air fleet at least 500 aircraft strong.

With an ordinary budget of less than 200,000,000 liras, which already strains the Turkish taxpayer's resources to the utmost, the 60,000,000 liras needed were intended not to be levied by ordinary means of taxation, but by voluntary contributions. But a law was passed last week making such voluntary contributions compulsory and the other day another bill was passed by the Kamutay authorizing the government to enter into financial engagements for the purchase of aircraft for a total amount of 21,500,000 lira or $17,200,000.

* * *

Defense Measures Enlarged by Industrial Developments

This military force is to insure proper defense should necessity arise. Politically, Turkey on every occasion has voiced her determination to adhere to the covenant of the league and strictly to fulfil all her obligations under it, a policy which is in harmony with her engagements with the Entente Balkanique and with soviet Russia, with which she recently renewed all the treaties in force. The Laval-Hoare project was fiercely criticized by practically the whole of the Turkish press.

Meanwhile, Turkey is accomplishing her first five year plan and proceeds to the elaboration of the second. At the end of 1935, factories producing glass and glass bottles, semi-coke, attar of roses, sulphur, and also two important and up-to-date cotton spinning and weaving mills have begun their activities. A paper mill, two further cotton spinning and weaving mills, and a merino spinning factory are being erected, and the plans are prepared for another weaving mill, chemical, cement, hemp, cellulose, china, and iron industries. All these industries are state-owned and will, in case of war, efficiently supplement national defense.

* * *

Roman Catholics Use Turkish In Divine Service

For the first time in Turkey, Turkish has been used in divine service in a Latin Catholic church. The initiative was taken

OBERLIN OFFERS men and women thorough training for Christian leadership

OBERLIN Graduate School of Theology attracts students from all parts of the world because of the breadth of its training. Whether you plan to become a minister, missionary, or to direct religious education, you will find suitable courses at this interdenominational seminary. Suburban location near Cleveland offers ideal opportunity for both rural and city field work. Courses lead to A. M., B. D., and S. T. M. degrees. Faculty represents six denominations. Ample accommodations for single and married students. Oberlin Conservatory of Music and Oberlin College of Arts and Sciences on same campus. *Catalog.*

THOMAS W. GRAHAM, D.D., *Dean*, OBERLIN, OHIO

by the apostolic delegate, Mgr. Roncalli, who, in the course of the pontifical mass held on Christmas day in the Istanbul cathedral church, announced that the prayers following the blessing of the holy sacrament would henceforth be said in Turkish exclusively in all Catholic churches. The gospels, besides, would from time to time be read in the language of the country. This decision was applied immediately and Mgr. Roncalli himself read a passage from the gospel according to John in Turkish.

As the Vatican is not recognized by Turkey, no nuncio is appointed, the office being filled by an apostolic delegate without official mission. Officially he is ignored, and although he is the archbishop of Istanbul he is not recognized as head of a church with the right of wearing the religious habit outside the church. Yet for all practical purposes, he is considered as the head of the Roman Catholic church in Turkey. Mgr. Roncalli's arrival in this country, one year ago, coincided with the uneasiness caused in religious quarters by the passing of a bill prohibiting the wearing of the religious habit on occasions other than connected with divine service. The speech he made following the ceremony of his investiture insisted on the principle that obedience to civil law is no hindrance to faith. He has hitherto endeavored to adapt the Catholic church to the new Turkish outlook.

* * *

Patriarch Leaves Treasures To the Patriarchate

The health of the Patriarch Photius, the legal head of the Greek Orthodox church, is gradually declining and a fatal issue is expected at any minute. His all holiness is the prelate with whom the editor of The Christian Century had an interview early this year. The death of an ecumenical patriarch always is a great event; it is of still greater importance at a time when questions relating to the future of the Istanbul see are likely to arise. The patriarch has already dictated his testament. He leaves his library which is said to be of great value as well as a private collection of sacerdotal garments to the patriarchate.

[Since this news-letter was mailed, the patriarch has died.—THE EDITORS.]

* * *

Russian Influence Spreads Rapidly

One thing certainly deserving attention is the steady advance of Russian industrial and other influence both in the near and in part of the middle east. Under the recent Irano-Soviet commercial treaty, soviet Russia is to absorb 40 per cent of Iranian total exports. Cotton, dried fruit, rice, cereals, wool and skins will be exchanged by strict interstate barter for heavy machinery and factory products. The Persians consider themselves impervious to communist propaganda; yet one might be fully justified in raising the question whether soviet propaganda is really bent on communist propaganda, or on the continuance of Russian pre-war commercial and political expansion.

E. GUERON.

Death of Dr. E. S. Drown, Episcopal Theologian

Dr. Edward S. Drown, who retired six years ago as professor of theology at the Episcopal Theological seminary, New York, died Jan. 24 at the age of 74.

Open Attack on Japanese Co-ops

Business Federations Take Advantage of Kagawa's Absence—Christian Monthly Suppressed by Police

(Correspondence from Japan)

TOKYO, Jan. 6.—Kagawa could hardly have received a more sensational reception in America than that cabled back to Japan from Angel island, San Francisco, and its sequel in the personal interest of President Roosevelt and his cabinet which secured prompt release by the immigration authorities. On this side of the Pacific one may say that Kagawa got more publicity and sympathy from the incident than he has ever had before. Coming just at this time, it helped the sale of the monthly magazine containing his serial novel on "Christ," and the two day run of the motion picture of his "Grain of Wheat" at the Tokyo Kabuki theater enjoyed full houses.

But, perhaps taking advantage of Kagawa's absence, the Japan Federation of Business Associations with thousands of members as proprietors of retail businesses throughout Japan, is preparing a concerted attack upon the cooperative societies in which it is trying to enlist government approval. The chief line of attack seems to be against the alleged practice of the cooperatives in selling at reduced prices to nonmembers of the societies. The retailers will, of course, protest against loss of business to the co-ops as these become increasingly stronger. The peaceful liquidation of the middleman is the biggest problem confronting the cooperative system.

* * *

Christian Monthly Suppressed For Lese Majesty

The Christian Graphic for December was confiscated by the Japanese police and has not since been published. The Graphic has been well known in Japan and in other lands as a non-denominational pictorial monthly with English and Japanese magazine sections, and devoted largely to the cause of Christian evangelism, social justice and world brotherhood. On several occasions since the conflict in Manchuria and Shanghai, the sheet has been in police toils over questionable material appearing in Japanese, but this time the trouble has arisen over an English article by Willis Lamott, prominent Presbyterian missionary, on "Japanese Patriotism." Too frank and familiar treatment of the imperial family and tradition as the center of Yamato-Damashii was resented in certain circles.

Following the recall and suppression of the entire edition, the staff of the Graphic, both Japanese and American, were subjected to thorough questionings as to the history, nature and purposes of the magazine. It is now hoped to resume publication in the near future, but it is safe to prophesy that both Japanese and English editions will be less liberal and aggressive in content in the future. To be specific, it is no longer advisable in Japan to make printed reference to the anachronistic character of Japanese mythology or to refer to one of august imperial lineage as a human being. Incidentally, one of the most ap-

• *For Spirited Singing*
• *in Church and School*

PRAISE AND SERVICE

Edited by H. Augustine Smith. An inspiring and singable church hymnal "imbued with a worshipful spirit." Contains 450 hymns and tunes, responsive readings, orders of worship, and other materials. "Churches looking for an excellent moderately priced hymnal cannot do better than to secure *Praise and Service.*"—*The Presbyterian Advance.* $100.00 a hundred.

THE NEW HYMNAL FOR AMERICAN YOUTH

Edited by H. Augustine Smith. This is perhaps the best-known hymnal for the Senior and Intermediate Departments of the Church School. Dr. John Finley Williamson, President, Westminster Choir School, Princeton, N. J., says: "It is a great book and it will mean much to our students to have contact with it." $85.00 a hundred.

THE HYMNAL FOR BOYS AND GIRLS

Edited by Caroline Bird Parker and G. Darlington Richards. A beautiful new hymnal made especially for the Junior and Primary Departments of the Church School. Amy Blanche Greene, Director, Youth Division, Greater New York Federation of Churches, says: "I like it very much. The selections seem to me admirable." $80.00 a hundred.

EXAMINATION COPIES ARE AVAILABLE

D. APPLETON-CENTURY COMPANY
34 West 33rd Street
New York, N. Y.

Drama In The Church

By FRED EASTMAN *and* LOUIS WILSON

A practical manual that sums up the most important things drama groups should know for the task of producing plays in churches, not as entertainment but *as a means of ministering to the souls of men through a great art.* $1.50

WILLETT, CLARK & CO.
440 S. Dearborn St., Chicago

YOU KNOW ABOUT
KAGAWA

But your friends and neighbors don't. To them Kagawa is just a name, or not even a name. Who is this man Kagawa? Why is it important to them that he should be going to speak in their vicinity? Now is the time when a hundred thousand Christian forerunners should go to work to make every community in the United States know the answers to those questions. And to make that task easy there is now available a thrilling pamphlet—

INTRODUCING
KAGAWA
By Helen F. Topping

Miss Topping is the American missionary who has been for years Kagawa's English secretary. And she has taken the story of Kagawa's life and told it in exactly the fashion best fitted to make him known *and understood* by Americans. Thirty-six pages packed with personality; 15 cents a copy when ordered in single copies; 10 cents a copy in bundles of more than ten. Can you think of any surer way of carrying Kagawa's campaign on its way to success than to sow this country knee-deep with Miss Topping's vivid picture of this great souled leader? *The coupon gives you your chance to do your part! Today!*

WILLETT, CLARK & COMPANY
CHICAGO NEW YORK

WILLETT, CLARK & COMPANY,
440 So. Dearborn Street, Chicago.

Please send me_____copies of your pamphlet INTRODUCING KAGAWA, by Helen F. Topping.

I enclose remittance (at 10 cents per copy for 10 or more; 15 cents per copy for less than 10).

Name_____

Address_____

preciative and scholarly studies of the Japanese philosophy of state ever written in English is being held unpublished by the Christian literature society because of the restrictions now in force in this country.

* * *

Government Pressure on Religion Increasing

It is hard to escape the conviction that ethical and social religion is in for more difficult times in Japan in the future. All religious and social organizations are being minutely examined by governmental authorities with an eye to the defense of the imperial prestige. Omotokyo, a somewhat spurious sect of Shinto, but boasting a large following throughout Japan, has just been suppressed by the police and its leaders imprisoned. Tenrikyo, an even more popular Shinto sect resembling Christian Science, has been haled before the bar for alleged tax evasion but with rumors of other reasons in the background. One Buddhist sect has been found too violent in character and put under surveillance. Likewise another Catholic school has been attacked, it is reported, as an institution of "false religion." And there is a report of a Christian dentist who has just been released from long custody for a speech on monotheism. Foreign missionaries are not infrequently haled to court on trivial charges, one old and tried friend of Japan being even now on the police record for alleged shoplifting, with other nasty innuendoes of such a nature that a temporary resignation from his school relations has been considered advisable.

* * *

Proposed Religious Law Will Make Trouble

It is also felt in many circles that the proposed religions bill soon to be pressed upon the diet will make more difficult the lot of all but the most nationalistic and the purely formal religious bodies in Japan. It is proposed officially to recognize three religions, Shinto, Buddhism and Christianity; and to place all branches and sects of these faiths under government supervision according to specific rules. This alone would effectually throttle any such instrument of social change as vital Christianity; but even more sinister, as one vernacular paper was bold enough to foresee, is the admission on the part of the government that Shinto is a religion. Of course, the distinction between a state-philosophy Shinto and sectarian Shinto might still be officially retained, but not in the popular mind. Whereas heretofore the educational authorities have insisted that a bow before a Shinto shrine is not a religious observance —a loophole of which conscientious Christians have long availed themselves—that distinction now seems likely soon to disappear. There is every reason to be genuinely concerned over the prospect for religion in Japan if this proposal becomes law, as now seems probable.

* * *

Government Requires Religious Teaching

Meanwhile, the education ministry has upset all precedent and repudiated former governmental policy by issuing instructions to schools and their governors to include the religious element in public instruction. This religious instruction, however, must be strictly non-sectarian. With such widely differing philosophies as those involved in Shinto, Buddhism and Christianity one wonders how it is possible to "cultivate sympathetic understanding of the religious aspirations of pupils" without becoming specific. It is significant, to be sure, that the nation's leaders feel the need of religious sentiment in building national character, but one inclines to conclude that what is wanted by officialdom is religious passion in the support of national traits already predetermined. Christianity, of course, must not fall into this trap, but in avoidance lies the possibility of popular suspicion and persecution.

* * *

Trade Boom Rests on Labor Exploitation

For the benefit of those who argue that Japan's trade boom today is not due to low wages or sweated labor, may I call attention to the following? Announcement has just been made by the Kanegafuchi Spinning company, one of Japan's largest cotton goods industries, that 250 girls and young women from 13 to 24 years of age are now employed in their Kobe mill as an experiment with the six-hour day, the daily wage rate being 50 sen (15 cents at present exchange). As an example of big department store labor conditions, the writer recently had called to his attention the case of a bright young woman of 17 who with many others is "apprenticed" for several years of work in a combined workshop and dormitory, with room, board and one yen per month as compensation, hours of labor for pre-New Year trade being 8 a.m. to 2 or 3 a.m. daily.

* * *

Chinese Y in Tokyo Destroyed by Fire

Early Sunday morning, Dec. 15, the Chinese Y.M.C.A. in Tokyo was destroyed by fire. About 20 students were in the second floor dormitory at the time and escaped with only their lives and hurriedly grasped clothing. Relief was soon provided from Japanese and foreign sources, and plans are now on foot for a new building at the earliest possible date. This is the only Christian institution for the thousands of Chinese in the Tokyo-Yokohama district. In the 40 years of its history, some of China's greatest leaders have served as secretaries of this Y—including present Finance Minister H. H. Kung and Dr. C. T. Wang. Portions of the rebuilding funds must come from China, Japan and America, and I can heartily endorse this Christian investment in Chinese youth seeking an education or a livelihood in non-Christian Japan. T. T. BRUMBAUGH.

John A. Wilson Appointed to Oriental Institute Post

Dr. John A. Wilson, one of the younger scholars trained by the late Dr. James H. Breasted, has been named to succeed his distinguished teacher as director of the research activities of the University of Chicago's Oriental institute. Dr. Wilson has been scientific secretary of the institute during the past year. Charles Breasted, son of Professor Breasted, will continue in his present post of assistant director until next October, according to a statement from President Hutchins of the university.

Earl E. Harper Heads Simpson College

Dr. Earl E Harper, for several years head of Evansville college, has been elected president of Simpson college, Indianaola, Ia., to succeed Dr. John L. Hillman.

Churches Urged To Study Co-ops

Seminar Reveals Rapidly Growing Interest in Movement—Gloomy Outlook Seen by Sociologist

(Correspondence from Indiana)

INDIANAPOLIS, Jan. 25.—The attendance at the cooperative seminar during the Christmas holidays varied between 150 and 300. Attendants consisted of denominational representatives, delegates from state and regional councils, farm bureaus and other groups. The atmosphere was one of anticipation, for this was the first of such meetings. Every address dealt with actual experiments which made it doubly fresh and interesting. James Myers and Benson Landis of the Federal council (which sponsored the seminars), together with Dr. A. E. Holt of Chicago, assisted greatly in making the seminar a success. Rev. C. L. Seasholes of Dayton conducted the devotions. Dr. Holt presided at all sessions. Speakers included Murray Lincoln of Ohio, I. H. Hull of Indiana, Howard Cowden, the national cooperative secretary-treasurer, John Edelman of the Hosiery workers, J. L. Reddix of Indiana, E. L. Bowen, cooperative general secretary, Adolph Krahl of Chicago, Rev. J. R. Thomas of Kansas City, Rev. Ellis Cowling of Indiana, and Dr. Kagawa.

Among the many things which Kagawa said were: "The cooperative movement is a Christian movement. . . . I am giving my prayers and life-blood to carrying out this undramatic economic reformation. . . . The only way out is a uniting of forces in cohesion, not coercion, and the placing of production, purchasing and finance on a non-exploitative basis." Kagawa indicated the failure of capitalism and pleaded for a fully conscious economic management, with a cross at its base. He made a strong distinction between cooperatives that seek only to save money and gain advantage for themselves, and those that are really Christian and concerned with the common welfare.

The seminar made an auto tour to the city cooperatives, and on the following day it made an extensive trip through the northern part of the state visiting a cooperative lumber yard, a flour mill, a credit union and a demonstration in education and recreation, ending finally in Albion, Mich.

* * *

Characteristics of the Co-op Movement

The sincerity of the men engaged in this work is notable. Their community spirit in most cases develops a type of asceticism regarding their salaries. And they feel that here is one place that the church can make its message relevant. Yet Dr. Holt warned that the church should rather encourage cooperatives than go absolutely cooperative. Already Indianapolis, through the leadership of Prof. E. C. Cameron of Butler and Rev. Clive McGuire of the Baptist headquarters, has arranged and held another conference with church leaders to see how this movement can be even more closely related to the churches. And Butler university is introducing a course next semester with one of the state cooperative leaders as instructor.

* * *

Theological Students Hear Leaders

The fifth National conference of theological students was held at Butler university during the holidays. Over 200 attended. Speakers included Drs. T. Z. Koo, Robert E. Speer, Harold C. Phillips, S. M. Cavert, Richard Roberts, Everett Clinchy, H. C. Armstrong, Charles B. Swartz, F. D. Kershner and the archbishop of York, besides Roland Elliott, Hayes Beall and the chairman, Gardiner Day. Topics included a history of the interseminary movement, the church as a world community, the church's immediate task, and a symposium on church unity. The students carried on an interesting panel on the problem of the church's adopting a program for social action. The archbishop delivered a strong address on dogmatic faith and human freedom, asserting that the idea of personality is implicit in the personal reality of God. Theological students today are decidedly more alert than a generation ago. But they are hardly more deeply intellectual and theologically fundamental.

* * *

Consider Minister's Present Task

Dr. John McDowell of the Presbyterian church conducted a one-day session with about 75 ministers here last week. His general subject was, "The Minister in the Present Crisis." Under this title he spoke of the causes, nature, consequences of the crisis and whether the future would be Christ or chaos for the world. Under the second topic he spoke of modern "isms," such as nationalism, communism, socialism and capitalism as ways out. Finally, he spoke of the minister's responsibility in the crisis. What is his mission, message, program? Is he to be a leader or only a spectator? Dr. McDowell's messages were well received.

* * *

Speakers Draw Dark Picture of Future

James Waterman Wise, jr., in a recent address here before the liberal John Reed club said that Hearst and Coughlin are the two chief exponents of fascism in America. If fascism comes, he added, it will not be identified with any "shirt" movement, nor with an "insignia," but it will probably be "wrapped up in the American flag and heralded as a plea for liberty and preservation of the constitution."

Another speaker recently stirred up a great deal of rather adverse comment among not only church leaders, but educational leaders as well. It was Dr. W. F. Ogburn of Chicago university. In addressing the teachers' association he pictured future social trends as very hopeless. Nationalism would engulf us, but it would be a brand indigenous to our soil. There will be a decrease in home life, in family relations and an increase in divorces. The country will grow worse in manners and grow in disrespect for moral codes. Christianity will be displaced by nationalism and crime will increase. It wasn't the darkness of the picture that disturbed, but it was that Prof. Ogburn offered not a single thing positive to meet the situation. Are we to take his word as the final word of the sociologists, who, but a few years ago,

Organizations Raise Money EASILY

WITH MY COOPERATIVE SELLING PLAN

Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years I have assisted thousands of organizations to raise money. I will be delighted to help you. Write for particulars. JOHN W. GOTTSCHALK, Pres., METAL SPONGE SALES CORP., Philadelphia

Gottschalk's METAL SPONGE

Our Free Catalog Saves MONEY FOR FOREIGN MISSIONARIES

FOREIGN MISSIONARIES everywhere have confidence in our Missionary Bureau as the most economical source for personal supplies and mission equipment of high quality.

SECRETARIES and Purchasing Agents of Foreign Missions find that our free catalog, with its 45,000 separate items, and our special discount list enables them to save money for their stations.

MISSION Boards can economize by selecting hardware, paints and other building materials from our catalog, for shipment abroad.

If you wish a Montgomery Ward catalog, for export use only, write TODAY for a free copy.

MONTGOMERY WARD
Export Missionary Unit Chicago, U.S.A.

Baptismal Font No. 16300—one of many designs.

MEMORIALS Made In Wood

Pulpits, Communion Tables, Lecturns, Altars, Chairs or Pulpit Settees. Many other articles suitable for gifts. Send particulars as to your needs.

Chas. A. Dolph
The Church Furniture Man
439 East Main Street
Northville, Mich.

WANTED: Position as minister of music and Pastor's assistant. 16 years experience. Will accept part-time work if other employment can be secured. Wife is organist. References. Box 2038 c/o Christian Century.

AN IDEAL PLAY
For Easter and the Lenten Season
THE ALABASTER CRUSE
A Drama of the First Eastertide
By Madeleine Sweeney Miller
A delicate secular romance is interwoven with the main religious motif. Ideally suited for presentation during the Lenten and Easter season.
Price 35 cents (No Royalty)
Send for our Free Catalogues
SAMUEL FRENCH 25 West 45th Street, New York; 811 West 7th Street, Los Angeles

were the messiahs of a social utopia? No one could have made a better case for the bankruptcy of science, even the science that had hoped to displace theology—positivistic sociology!

* * *

And So Forth

President Earl Harper of Evansville college has resigned his office to assume the presidency of Simpson college in Iowa.

The 99th annual convention of the Indianapolis diocese of the Episcopal church is being held here. One of the principal speakers is Dr. Karl M. Block of St. Louis. Bishop J. M. Francis, who is serving his 37th year as head of the diocese, the other night reviewed its 99 years of history, and indicated ways in which the centenary might be celebrated.

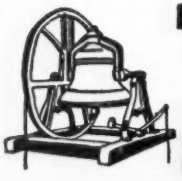
E. G. HOMRIGHAUSEN.

Dr. Stocking, Congregational Moderator, Dies

Dr. Jay T. Stocking, moderator of the national council of Congregational and Christian churches, died at Newton, Mass., Jan. 27 of pneumonia. Dr. Stocking went to Newton last May as minister of the First Congregational church. He had served from 1927 to 1935 as minister of the Pilgrim church in St. Louis. He had held many posts of responsibility in his church, in the fields of education, ministerial relief and missions, and was active in connection with the Federal council and American Peace society.

Kansas Ministers in Annual Convocation

The annual convocation of Kansas ministers was held in Wichita in mid-January, with the theme for discussion "Today's Challenge to the Christian Ministry." Most of the speakers this year were from Kansas pulpits, but speakers from outside the state included Rev. Joseph A. Vance of Detroit and Dr. Worth N. Tippy of the Federal council of churches.



MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Communion Ware of Quality

Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 344 1701-1705 Chestnut Street, Philadelphia, Pa.

QUOTABLE POEMS
FIRST AND SECOND SERIES
Compiled by Thomas Curtis Clark
The Perfect Gift Book!
Each volume $2.50, (boxed, $5.00)
At All Bookstores
Willett, Clark & Company
New York—Chicago

Mexico's Agrarian Problem Persists

Reform Measures Pushed Too Fast, and City Population Grows Resentful—Will Calles Make Trouble?

(Correspondence from Mexico)

GUADALAJARA, Jan. 16.—The kaleidoscopic character of recent trends in Mexico makes a clear presentation difficult. Facts are not always available, and one is often at the mercy of rumor or biased personal opinion. In the background of the present situation is the agrarian movement. President Cardenas, with his laudable desire to attack the glaring inequalities in the distribution of wealth, has vigorously resumed the division of the large estates into small farms for the peasant workers. He has gone at this with military directness, and with apparently little regard for some of the provisions of the agrarian law itself, whereby the old owners were allowed to retain a reasonable acreage. According to his own report, about 10,000,000 acres were distributed during the first ten months of his administration. He himself frankly recognized many of the shortcomings of the reform—the inadequate size of many of the divisions, difficulties of irrigation, lack of sufficient equipment to farm the new tracts (in spite of loans made by agricultural banks), and above all the lack of experience in independent farming, and of knowledge of modern methods. The whole movement was too rapid and ruthless, affording opportunity for exploitation on the part of local agrarian leaders, and making for hardship and ill-feeling on both sides.

* * *

Agrarian Reform Goes Too Fast

This does not mean that Mexico's agrarian program has been a failure. One finds here and there communities of the new proprietors that are showing at least moderate success, especially where there has been time for adjustments to the new regime. The old hacienda system was for the most part a practical serfdom, where there was no incentive to industry, thrift or initiative; and it will be a long time before the average Mexican peon can develop into a good independent farmer, or a member of a really cooperative undertaking. At any rate the recent drive has been on the whole devastating in its immediate results. It has antagonized not only the old land-owners, but also many of the hacienda laborers who are opposed to the division of the estates, as well as members of village communities dependent upon the haciendas for their living. Furthermore it is said that many of the agrarians have been pushed into the movement against their own desires.

* * *

Failure of Farm Taxes Burdens City Payers

Last spring we heard of scattered uprisings of armed hacienda guards, who were attacking agrarians, attempting to kill leaders, and cutting off the ears of others. The government came to the aid of the latter by enabling them to secure arms to defend themselves and their newly acquired properties. This step has not solved the problem, and is said to be resented by army officials, because it only increases their own difficulties in maintaining order.

The extension of credits to the new farm communities has been a financial drain for the government. At the same time the revenues from land, once a large item, have fallen off considerably since the agrarians up to the present have paid almost no taxes. This has resulted in increased levies on business and town industries, giving rise to discontent in those quarters.

* * *

Sporadic Uprisings Quelled by Army

There have been reports of further attacks on rural teachers, some killed, and of others being mutilated because of the continued opposition to socialist education. Some weeks ago several thousand teachers from all parts of the republic held a demonstration in Mexico city asking for better salaries and guarantees against attacks. An increase in minimum salaries was granted, and teachers were promised arms and advised to seek the protection of agrarian unions.

Rebellions of considerable proportions have been going on in the states of Sonora and Jalisco—the former claiming to be entirely against the local government; and the latter, while carried on by Catholic fanatics, seeming to be directed principally against the agrarians. Both uprisings have been suppressed by the federal army, although one still hears of local disorders here and there in this general region.

* * *

Calles' Return Brings Consternation

The extensive dissatisfaction, plus the actual outbreaks, seemed to be preparing the stage for a real revolution. In fact rumor had it that General Calles was plotting from the United States to come back and head one, and that he was even seeking an alliance with the church. So when last month he suddenly flew to Mexico city, there was naturally great consternation. The government promptly acted by discharging a number of Calles men still in office, including some governors. There were great labor demonstrations in both the capital and other cities for Cardenas and against the return of Calles. Especially bitter were the attacks on Morones, the former labor leader who had come with Calles, and who had enriched himself enormously during his political career.

In spite of the widespread demands for the expulsion of Calles, he remains quietly in the capital, and the storm is dying down (although a strike of electricians is still threatened as a protest against his presence). There is much speculation as to why he did come back, and whether he has not some important backing still to be revealed. The army, the ultimate arbiter in any such crisis here, has evidently stood back of the present government, and has just been congratulated for its loyalty by a senate committee.

* * *

Little Change in Church Relations

There have been no important developments in church and state relations. A request on the part of the higher clergy for a restoration of certain privileges was not granted. To prevent the use of private homes for schools under religious auspices, a law has been passed making any house

or other private building in which religious propaganda is carried on liable to confiscation, and offering a reward for the denunciation of such property.

Nevertheless the general opinion seems to be that the government is adopting a more moderate policy toward the church and in education.

CLARENCE A. NEFF.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Dangerous

(Bette Davis, Franchot Tone) (Warner) Supposedly supreme actress, pursued by "jinx," becomes tough, gin-soaked female bawling billingsgate, until restored from gutter to stage by fine wealthy hero, who nearly falls before her terrific sex appeal! Loud theatrics.

For A: Depends on taste. For Y: Unwholesome. For C: No.

La Maternelle

(French production) (Metropolis) Artistic masterpiece portraying child life in welfare school in Paris slums, with adult problems intimately interwoven. Delightful character comedy, superb acting and direction. English titles. Motion picture art as it can be.

For A: Excellent. For Y: Mature. For C: Beyond them.

Millions in the Air

(Wendy Barrie, John Howard) (Para) Tiresome, slow-moving story of "amateur hour." Too many acts clutter and obscure slender little romance of young icecream-vendor-saxophonist and millionaire sponsor's daughter, ambitious to succeed by her voice alone. Amusing in spots.

For A: Only fair. For Y: Perhaps good. For C: No interest.

Rift-Raff

(Jean Harlow, Spencer Tracy) (MGM) Tough, squalid waterfront life cheaply theatricalized with crude characters, benighted English and maudlin sentiment. Blatant hero's brazen conceit and heroine's raucous commonness get monotonous and even painful. Title perfect.

For A: Cheap. For Y: Unwholesome. For C: No.

Stars Over Broadway

(Pat O'Brien, James Melton, Jean Muir) (Warner) Musical play, too long, about misdirected ambition of manager and protege, rising from Tin-Pan-Alley to radio prosperity and shipwreck. Eyes opened at last, they rise higher. Comedy incessant but feeble. Melton good.

For A: Thin. For Y: Fair. For C: Little interest.

Strike Me Pink

(Eddie Cantor) (UA) Fast, hilarious, non-vulgar farce with typical Cantor gag-and-pantomime, and crazy nerve-wracking "chase" for climax. Labored absurdities, would-be-music, doggerel dialogue. Excellent for those who like artificial concoction of non-intelligent comedy.

For A: Depends on taste. For Y: Very good of kind. For C: Unless too exciting.

Tale of Two Cities

(Ronald Colman and fine cast) (MGM) Notable filming of major action of Dickens novel against vivid, lurid background. Temper and times of French revolution made unforgettable, with human drama finely emphasized. Too melodramatic for some, but excellences make it outstanding.

For A, Y: Excellent. For C: Good but exceedingly strong in spots.

Two in the Dark

(Margot Grahame, Walter Abel) (RKO) Excellent mystery story, intelligently written, deftly played, combining keen character interest with suspenseful, impenetrable plot. Comedy and thrill, fast tempo and suspense nicely blended, without resort to hokum. Skilful entertainment.

For A, Y: Excellent. For C: Perhaps too involved to interest.

Best Recent Films for Family:

Annie Oakley — I Dream Too Much
The Littlest Rebel — If You Could only Cook
Scrooge — Mr. Hobo

Films of Special Interest for Adults:

Marie Chapdelaine — Whipsaw
Sylvia Scarlett — Captain Blood
Man Who Broke the Bank — Magnificent Obsession

BOOKS RECEIVED

World History, an Epitome in chronological order, by Robert Newton Waring. Revell, $1.75.
The Way of the Cross, by Joseph A. Vance. Revell.
Contemporary Christian Thought, by Charles S. Macfarland. Revell, $1.50.
Precious Things of the Bible, by Otto C. Seymour. Revell, $1.50.
Clee of the Lighted Tower, by John W. Mace and Irving T. Gumb. Revell, $1.50.
Not Long for This World, by Lady Cynthia Asquith and others. Telegraph Press, Harrisburg, Pa. $2.00.
Pan-Presbyterian Principles, by John Watkins Moseley, Jr. Eerdmans, Grand Rapids, $1.00.
Oregon Poets, foreword by Ethel Romig Fuller. Henry Harrison, $2.00.
Before the Brave, by Kenneth Patchen. Random House, $2.00.
Swear By the Night, by Nathalia Crane. Random House, $1.50.
Can We Stay Out of War? by Phillips Bradley. Norton, $2.75.
Why Keep Them Alive? by Paul de Kruif. Harcourt, $3.00.
Fascism and National Socialism, by Michael T. Florinsky. Macmillan, $2.50.
Magdalena, by Helen Douglas Irvine. Macmillan, $2.00.
Freedom, Farewell! by Phyllis Bentley. Macmillan, $2.50.
Sweden, the Middle Way, by Marquis W. Childs. Yale University Press, $2.50.

"No better insight into his philosophy of life is available"—says The Religious Herald of

MEDITATIONS ON THE CROSS

by Toyohiko Kagawa

● The volume is exactly what its name implies—a series of devotional addresses concerning "the greatest fact in human history." With a touch of Oriental genius, this Japanese evangelist provides us with the results of his prolonged study of the death of Christ. . . . One cannot escape the conviction as he peruses these pages that Kagawa has been able to come to grips with the central truths of the gospel because he has met human need in its most naked and lurid outlines.—*Zion's Herald.*

● This is not a book to be read by those who wish to get a detached view of the author. It should be read only by those who are willing to have their self-complacency pricked deep and to be stirred to a realization of how far they fall short of the ideal which the great Kagawa radiates from the depth of his soul.—*International Journal of Religious Education.*

● Of immediate interest is this transcript of the mind and heart of Kagawa, poet, prophet, preacher, novelist, labor leader, social worker, and organizer of the cooperative movement in Japan. In this volume the Cross is his theme. Kagawa knows whereof he speaks. He has paid dearly for his knowledge. . . . There is no one to whom we can quite compare him.—*The Churchman.*

● This is a searching and penetrating discussion born out of experience and thoroughly realistic. There is nothing of the armchair philosopher or academic lecturer about the flaming Japanese prophet of the Christian way in the modern world.—*Northwestern Christian Advocate.*

● Any book by a man whose presence in America lifts church people into a mood of rapture is an event. In the character of the Christ which the book extols, in the power of the cross which the book interprets, is reason enough both for panic in some quarters and rapture in others.—*Cincinnati Inquirer.*

● This remarkable Oriental Christian who is now lecturing in the United States has a vision of Christianity which might well give the more conventional followers of religion pause.—*Detroit News.*

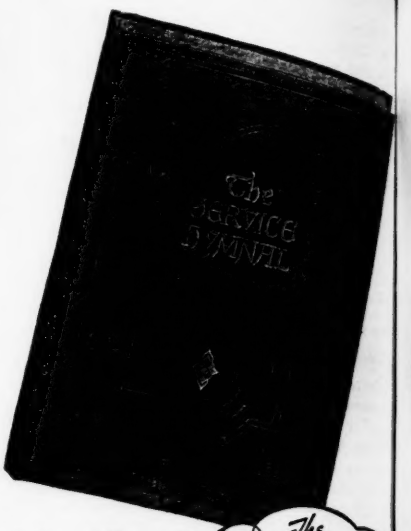
$1.50 AT ALL BOOKSTORES

WILLETT, CLARK & COMPANY
440 SOUTH DEARBORN ST., CHICAGO
200 FIFTH AVENUE, NEW YORK

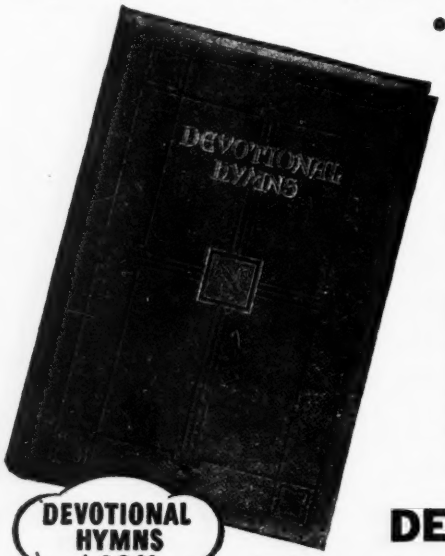
NEW HYMNALS

THAT ARE *Better and Different*

REPLACE your worn and tattered hymn books. They depress the spiritual tone of your service. Select your choice of these unique and superior hymnals that vitalize belief into action. New lacquered binding preserves the original appearance, avoids premature wear, keeps books fresh and bright. The lustrous gold stamping of title on front cover and backbone stays bright and new because lacquered binding is tarnish-proof. Mail coupon for sample copies today.



The SERVICE HYMNAL $60.00 PER HUNDRED



DEVOTIONAL HYMNS $40.00 PER HUNDRED

Send for **SAMPLE COPIES**

Also check coupon for folder of hymn book purchase plans sent free on request. Over 2,000 churches have bought new hymn books without touching budget income. Get details. Mail coupon today for returnable samples.

Meet Every Worship Need

These hymnals invoke spirit stirring power. They penetrate the deep places of the soul and help restore fresh enthusiasm and quickening zeal. Pastors, leaders and church musicians are delighted by the freshness and beauty of these books and their music. Choirs and congregations are enthused because both of them retain the choicest hymns of the church and add new material lifting religious music to higher levels.

THE SERVICE HYMNAL

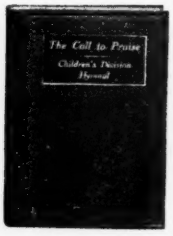
Gathers the gems of Christian song from the hymnody of two thousand years. A complete service book suitable for every church and any denomination. All hymns grouped by classification. You will find the hymns of beauty that are familiar and precious as well as many worthy new compositions representing the latest and best in church music. Descants for choir and congregation are an exclusive new feature. Another distinctive feature—an abundance of choir material avoiding the need of separate service books. responsive readings cover the whole ecclesiastical year. First classified hymnal that is fully orchestrated. Clean printing, from new plates, good paper, new lacquered wear-resisting binding with headband and breaker strip—russet grained Waverly cloth, deeply embossed tarnish-proof gold title. Priced low for wide adoption at $60.00 per 100, not prepaid.

DEVOTIONAL HYMNS

A compact book for church and Sunday School retaining many of the features and all of the high musical quality of "The Service Hymnal." Rich in hymns for use by children and young people and in the treasured masterpieces of the ages. Under new copyright exchange agreement with other publishers much song material not accessible heretofore is now included. Also twenty new hymns never before published. An all-purpose book for church and school representing a "challenge value" in musical quality and manufacturing standards. Maroon silk basket cloth, lacquered binding, title gold embossed and tarnish-proof. Price $40.00 per 100; Bristol covers, $25.00 per 100. Prices not prepaid. Completely orchestrated for 16 instruments in 9 volumes.

The Call to Praise

For Sunday Schools and Junior Churches



A hymnal for children that ably blends the simpler songs with beloved hymns they quickly learn. Pastors and superintendents will find this book rich in information and teaching material. Contains 140 pages, 211 songs and hymns, 15 worship programs with hymn selections, prayers and responsive readings. Completely indexed. Attractively bound in blue ribbed silk cloth, title gold embossed. $45.00 per 100; Manila binding, $30.00 per 100. Prices not prepaid.

MAIL COUPON TODAY

HOPE PUBLISHING COMPANY, 5733-B1 W. Lake St., Chicago

Gentlemen:

Please send me returnable sample(s) of your new book(s) as indicated. Also folder of hymn book purchase plans:

☐ The Service Hymnal ☐ The Call to Praise
☐ Devotional Hymns ☐ Purchase Plans Folder

*Name*_____ *Official Title*_____

*Address*_____

*Church and Denom.*_____

*Will be in market for new books (date)*_____

*Pastor*_____ *Address*_____

*Supt.*_____ *Address*_____

HOPE PUBLISHING COMPANY

ESTABLISHED 1892

only the best in song books

5733-B1 West Lake Street, Chicago, Illinois